

A 556182

Steps to the



Altar.

I Certify that on the
Sunday before Eastertide

was Confirmed by
Right Reverend Father in God,

Henry C. Potteroo.
in S. Thomas' Ch. New York

Rector.

STEPS TO THE ALTAR:

A

MANUAL OF DEVOTIONS

FOR THE

BLESSED EUCHARIST.

BY

W. E. SCUDAMORE, M. A.,

RECTOR OF DITCHINGHAM,
AND LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.

ADAPTED TO USE IN THE UNITED STATES OF AMERICA

NEW YORK:

E. & J. B. YOUNG & CO.,
COOPER UNION, FOURTH AVENUE.

1887.

**TROW'S
PRINTING AND BOOKBINDING COMPANY,
NEW YORK.**

left
Mrs. F. A. Davis
6-12-29

144-32 Sun 2
12-12

Notice.

IT may be a satisfaction to those who use this little book to know that, as far as the matter of the prayers is concerned, they are strictly nothing more than a compilation from the writings of men eminent for holiness and learning.

But while using the thoughts of others, the Compiler has generally either varied, or quite changed, the language in which they were clothed, the better (as he conceived) to adapt them to his purpose.

His object was to furnish a Manual, which, from simplicity of language, might be useful to a larger class than can profit by the excellent preparatory offices in common use.

The works of Bishops Andrewes, Cosin, Ken, and Wilson, may be mentioned as chief sources from which matter has been drawn. Great use has been made of Lake's Officium Eucharisticum, and a little has been derived from more ancient stores of devotion.

Regard to simplicity has also been had in the selection of the didactic pieces in Appendix II., but, as they may with advantage be made the subject of much thought and study, it was not considered so essential there as in the devotional part of the volume.

Several of these pieces have been borrowed from other compilations.

According to a common practice, devotions have been provided for several days before Communion: but the Compiler would be sorry, if this should encourage in any the mistaken notion, sometimes met with among the ill-instructed, that a *long* preparation is in all cases essential to the worthy reception of the Lord's Supper. To use the words of Bishop Beveridge: "It requires no great parts, or learning, or time either for a man to look into his own heart, to review his life, to consider wherein he hath hitherto done amiss, and to resolve, by God's blessing, to do so no more, but to endeavour all he can to lead for the future a new and holy life, as becomes the Gospel of Christ. This is no more than what many do every day, or at least very often, whether they are to receive the holy Sacrament or not: and so are always ready, whosoever they can get an opportunity to receive it, especially if they have been long accustomed to it."

This Manual is intended chiefly for such as do not communicate oftener than once a month. Those who are so happy as to partake more frequently may adapt it to their own use, by omitting such portions as are not required; in which case they will do well to select and arrange in such a manner, as to make use of every prayer in its turn, and thus go through the whole book within a certain time.

CONTENTS.

	PAGE
I. DEVOTIONS BEFORE COMMUNION:	
Sunday	7
Monday	11
Tuesday	16
Wednesday	20
Thursday	23
Friday	27
Saturday	61
Sunday ; before the Celebration.	67
II. AT THE CELEBRATION:	
The Order for the Administration of the Lord's Supper, or holy Communion	72
III. DEVOTIONS AFTER COMMUNION:	
Sunday ; after the Celebration	122
Monday	128
Tuesday	133

IV. A PRAYER FOR THOSE WHO ARE
NOT ABLE TO COMMUNICATE . 139

APPENDIX I.

I. PRAYERS FOR HOLY SEASONS . 144
II. PRAYERS FOR PARTICULAR GRACES 146
III. A TABLE OF COLLECTS . . . 155

APPENDIX II.

SELECT PASSAGES FOR READING
AND MEDITATION, FROM VARI-
OUS AUTHORS 158

STEPS TO THE ALTAR.

THE attention of those about to become communicants is especially called to the following decree of the Church, which, notwithstanding its importance, as grounded on the very nature of the Sacrament, is sometimes found to escape the knowledge of Christians otherwise well informed, and sincerely anxious to do right:

¶ There shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed. Rubric after the Order of Confirmation.

THE SUNDAY BEFORE.

You should begin your preparation for a devout and profitable reception of the Holy Communion, as soon as notice is given in church of its intended celebration.

Therefore, on the evening of the same day, when your usual prayers are over, and you are still upon your knees, set before your mind the great work you have in hand, and the great blessing you will soon receive, by meditating seriously and devoutly on the following passages of holy Scripture:

“From the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering; for My Name shall be great among the heathen, saith the Lord of Hosts.”—*Mal. i. 11.*

“Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you. Whoso eateth My Flesh, and drinketh My Blood, hath eternal life: and I will raise him up at the last day.”

“As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me.”—*St. John vi. 53, 54, 57.*

“Jesus took bread, and blessed it, and

brake it, and gave it to the disciples, and said, Take eat; this is My Body. And He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My Blood of the new testament, which is shed for many for the remission of sins."—
St. Matt. xxvi. 26, 27, 28.

"The Cup of blessing which we bless, is it not the communion of the Blood of Christ? The Bread which we break, is it not the communion of the Body of Christ? For we being many, are one Bread and one Body; for we are all partakers of that one Bread."—
1 Cor. x. 16, 17.

"What reward shall I give unto the Lord for all the benefits that He hath done unto me? I will receive the cup of salvation, and call upon the Name of the Lord."—*P& cxvi. 11, 12.*

"I will wash my hands in innocency, O Lord, and so will I go to Thine altar."—*P& xxvi. 6.*

After an earnest consideration of the holy lessons which are taught you in these texts, lift up your heart and say,

O Lord Jesus Christ, Who art a Priest for ever, and Who hast said, My Flesh is meat indeed, and My Blood is drink indeed; I believe that Thou art the Christ, the Son of the Living God, Who camest into this world, and art present in this Sacrament. Lord, increase my faith.

Visit, I beseech Thee, O Thou God of Mercy, and cleanse my conscience, that our Lord Jesus Christ when he cometh, may find in me a mansion prepared for Himself, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

Our Father, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

May the words of my mouth, and the meditations of my heart, be always acceptable in Thy sight, O Lord, my strength, and my Redeemer.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

For reading in the course of this day, you may take No. I. Appendix II.

THE MONDAY BEFORE.

REMEMBRANCE OF CHRIST'S SUFFERINGS AND DEATH.

At Morning Prayer.

Text.—“He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him: and with His stripes we are healed.”—*Isaiah* liii. 5.

I give Thee humble thanks, O blessed Jesus, Who, to help our weak memories,

which lose so easily all heavenly things, and to impress Thy great love upon our souls, hast ordained the holy Sacrament of Thy death, and said, "Do this in remembrance of Me."

I know too well, from sad experience, how little I remember Thee, and all that Thou hast suffered for me, and how needful Thy commandment is.

Every temptation, every vanity, is apt to steal my heart from Thee, and therefore, with Thy dying words, Thou didst bid me to be mindful of Thee.

O let my heart love none but Thee, and let my love for Thee conduct me always to Thy table, that there I may taste and see, and never more forget the mighty love which Thou hast shown for me, and for all sinners such as I am.

By my sins Thou wast crucified, O Lord.

O Thou Who alone canst change the heart, be pleased to change mine, lest Thou be crucified afresh by me.

Give me new grace, new love, new strength,

and resolution, that henceforth I may give myself entirely to Thy service, as Thou didst give up Thyself upon the cross for me. Amen. Amen.

Here say Psalm xxii. (which is prophetical of the sufferings of Christ, and of the worship that should be paid Him after His triumph over death.)

Our Father, &c.

[At Christmas, Easter, &c., say here the proper Collect—from the Prayer Book, if you do not say it in your daily prayers; but if do, from Appendix I.: or you can use them both.]

God the Father, God the Son, God the Holy Ghost, be with me and with mine, now and at the hour of death. Amen.

For reading this day, take No. II. in Appendix II.

Observation 1.—If you have not time to say the Psalms named when you use these prayers, rather than omit them quite, say them at some other part of the day. At the end of the Psalm say always

Glory be to the Father, and to the Son,
and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Observation 2.—Before you begin to say the prayers, meditate a short time on the text which is set before them. This will place the subject of each prayer clearly before your mind, and enable you to pray with greater devotion.

At Evening Prayer.

Text.—“Who His Own Self bare our sins in His Own Body on the tree, that we, being dead to sins, should live unto righteousness; by Whose stripes ye were healed.”—*1 St. Peter ii. 14.*

I give Thee humble and most hearty thanks, O God our heavenly Father, for all Thy goodness shown to me and all men: but above all, for the wondrous love and mercy which sent Thine only Son, our Saviour Jesus Christ, to suffer death upon, the cross for our redemption.

And praised be Thy Name, O Lord, for Thy regard to our infirm forgetful hearts, which moved Thee to ordain a perpetual memory of that His precious death, until His coming again.

Give me grace to remember that my sins were the cause of those sufferings, and make my longing and desire after the Sacrament of His death as great as I feel and confess my need of it to be.

But how shall a sinner such as I am approach Thy holy feast? How shall I dare to eat the children's bread, who am not worthy to gather up the crumbs that fall under Thy table?

O Lord, my guilt makes me fear to come, and yet makes me not dare to stay away; for where else can I be cleansed from all my sins?

Yes, I will come to Thee, O Lord, for those who come to Thee, Thou wilt not, I know, cast out.

Grant to me, therefore, gracious Lord, that I may so remember before Thee the death and sufferings of Thy Son, that they may avail to the remission of my sins. Grant that I may so eat the flesh of Thy dear Son Jesus Christ, and drink His Blood, that my sinful body may be made clean by

His Body, and my soul washed through His most precious Blood, and that I may evermore dwell in Him, and He in me. And this I beg for his merits' sake. Amen.

Here say Psalm cxlii. (in which we may consider that we hear Christ speaking in the days of His humiliation, and prophesying (in verse 9), that all who were worthy should believe in Him when His sufferings were accomplished.)

Our Father, &c.

[At special seasons the proper Collect.]

God the Father, God the Son, God the Holy Ghost, be with me, and with mine, now and at the hour of death. *Amen.*

THE TUESDAY BEFORE.

COMMEMORATION OF THE SACRIFICE OF CHRIST.

At Morning Prayer.

Text.—“ From the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles ; and in every place incense shall be offered unto My Name, and a pure offering.—*Mal. i. 11.*

O Lord, our heavenly Father, Whose well-beloved Son, our Saviour Jesus Christ, did offer up Himself to Thee upon the altar of the cross, a full, perfect, and sufficient Sacrifice for the sins of the whole world, and did ordain a pure, unbloody offering of bread and wine as a memorial before Thee forever, of that most precious Sacrifice ;

Grant unto me, I beseech Thee, and to all who with me shall approach Thine altar, that we may come before Thee with clean thoughts and pure hearts ; with bodies undefiled, and minds sanctified ; and may perform a service acceptable to Thee, through the same Jesus Christ our Lord.
Amen.

All things are Thine, O Lord, which are in heaven and which are in earth ; yet with this offering, which Thou hast ordained, I desire to make another.

Lord, in the sincerity of my heart, I offer unto Thee myself, to serve and obey Thee all the days of my life.

Accept me, O Lord, unholy though I am,

for the sake of that Holy Life once offered on the cross.

O send out Thy light and Thy truth, that they may lead me, and bring me to Thy holy hill, and to Thy dwelling, that I may go unto the altar of God, even unto the God of my joy and gladness, and give thanks unto Thee, O God, my God, forever; through Jesus Christ. Amen.

Say *Psalm cx.* (which is prophetical of the everlasting priesthood of Christ, ver. 4; of His humiliation and glory, ver. 7. Melchisedek was a type of Christ, *Heb.* v.; his offering, like that ordained by Christ, was of bread and wine.—*Gen.* xiv. 18.)

Our Father, &c.

[The proper Collect.]

God the Father, God the Son, &c.

For reading, see No. III. in Appendix II.

At Evening Prayer.

Text.—“The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is His delight.”—*Prov.* xv. 8.

I know, O Lord, that if I am to wait till I become worthy, I shall never draw nigh unto Thy table. But Thou hast commanded, and I will come, in humble reliance on Thy promised grace, to make me such as Thou wilt accept in Christ our righteousness.

Wash me thoroughly from my wickedness, and cleanse me from my sin ; for I acknowledge my faults, and my sin is ever before me.

O Thou Who hast sent Thy Son to call sinners to repentance, have mercy upon me, and grant me true repentance unto life.

Make me a clean heart, O God, and renew a right spirit within me.

Give Thine Angels charge concerning me, that they may keep me in all my ways.

Set a watch, O Lord, before my mouth, and keep the door of my lips. Turn away mine eyes lest they behold vanity ; and let not my heart be inclined to any evil thing. Order my steps in Thy word, and so shall no wickedness have dominion over me.

Let me bring to Thee the offering of a contrite heart, and be satisfied with the pleasures of Thy house, even of Thy holy temple; through Jesus Christ our Lord. Amen.

Psalm xxvi.

Our Father, &c.

[The proper Collect.]

God the Father, &c.

THE WEDNESDAY BEFORE.

CHRIST THE FOOD OF OUR SOULS.

At Morning Prayer.

Text.—“I am the Living Bread which came down from heaven: if any man eat of this Bread, he shall live forever; and the bread that I will give is My Flesh, which I will give for the life of the world.”—St. John vi. 51.

The eyes of all wait upon Thee, O Lord,

and Thou givest them their meat in due season.

Thou openest Thy hand, and filleth all things living with plenteousness ; and Thou wilt not be wanting unto me, unworthy sinner as I am. For Thou, our heavenly Father, knowest that our soul, as well as body, hath need of food that it may live.

Therefore, Thou dost provide, that in Thy house, the Church, the bread of grace and of the word should be broken for us in plenty.

There the Living Bread which came down from heaven is set before us all.

O precious food ! O the great love and mercy of the Eternal Father !

O that I may be so nourished by the true bread from heaven that I faint not on my journey through this wilderness, the world ; but in the strength of that meat be carried forward unto the mount of God. And this great mercy I humbly beg for Jesus Christ's sake. Amen. Amen.

Psalm xxiii.

Our Father, &c.

[The proper Collect.]

God the Father, &c.

For reading, take No. IV. in Appendix II.

At Evening Prayer.

Text.—“I am that Bread of Life.”—*St. John vi. 48.*

Lord, give us evermore this Bread, the Bread which came down from heaven, and giveth life unto the world.

O sacred Bread! O Bread that strengtheneth man’s heart, which whosoever eateth shall live forever; whoso eateth not, hath no life in him.

How amiable are Thy dwellings, Thou Lord of Hosts! My soul hath a desire and a longing to enter into Thy courts, O Lord, where Thou dost dispense the Bread of Life, and givest meat to them that fear Thee.

O merciful Lord Jesus, look upon Thy servant in Thy goodness: incline Thine ear unto me, and hear me, for I am poor and in

misery. Strengthen my sin-wearied, hungry soul, O Thou Who art the Bread of Life. Refresh me, faint and thirsty, on my way, with those streams of living water which flow from Thy wounded side, Thou Rock of ages. Let me be satisfied with the plenteousness of Thy Father's house: make me to drink of the river of Thy pleasures. For with Thee is the well of life, and in Thy light shall we see light. Amen. Amen.

Psalm cxlv.

Our Father, &c.

[The proper Collect.]

God the Father, &c.

THE THURSDAY BEFORE.

RECOVERY AND HEALTH FROM CHRIST
ALONE.

At Morning Prayer.

Text.—“They that are whole need not a physician, but they that are sick. I came not to call the righteous but sinners to repentance.”—*St. Luke v. 31, 32.*

O Thou Who art the life of men, behold me dead in trespasses and sins. I come to Thee, O Lord, as Thou dost call me : I come to Thee that I may have life.

Thou art the Physician of my soul, Who hast borne stripes Thyself, that all my sickness might be healed.

For I am that sick man, O Lord, whom Thou camest from heaven to heal.

I come to Thee, therefore, sorely wounded as I am, with so many evil passions, covered with the leprous spots and stains of so many wilful sins ; for Thou, Lord, if Thou wilt, canst make me whole ;

And Thou hast given, for the medicine of my soul, the Sacrament of Thy most precious Body and Blood.

Have pity on me, therefore, gracious Lord.

O Lord, be merciful unto me ; heal my soul, for I have sinned against Thee. Amen. Amen.

Psalm cxliii.

Our Father, &c.

[The proper Collect.]

God the Father, &c.

For reading, take No. V. in Appendix II.

At Evening Prayer.

Text.—“Unto you that fear My Name shall the Sun of Righteousness arise, with healing in His wings.”—*Mal.* iv. 2.

Rise upon me, O Sun of Righteousness, and shine with full power into my darkened soul.

Send down Thy softening healing influences, and restore my diseased nature.

Make me a clean heart, O Lord, and renew a right spirit within me.

Subdue in me all unruly passions: mortify all sinful desires, and destroy all things that are contrary to Thy holy will. Amen. Amen.

O merciful Father, assist me, I beseech Thee, now and always, with Thy Holy Spirit, that, utterly forsaking my old sins, I may draw near to Thine altar without pre-

sumption, and be made partaker of Thy grace.

Work in me by Thy mighty power, that this communion of the Holy Body and Blood of Thy Christ, which in Thy mercy Thou hast vouchsafed to Thy sinful creatures, may inspire me with faith that need not be ashamed, and with love unfeigned; may fill me with wisdom, and heal my soul and body; may avert all evil from me, and enable me to perform all Thy commands; that having watched and served Thee while the day lasts, I may stand with a good hope before the judgment-seat of Christ; in Whose most holy Name I offer now my prayer. Amen.

Psalm ciii.

Our Father, &c.

[The proper Collect.]

God the Father, &c.

THE FRIDAY BEFORE.

HUMILIATION FOR SIN.

At Morning Prayer.

Text.—“O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously.—*Hos. xiv. 1, 2.*

Almighty and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in me a new and contrite heart, that I, worthily lamenting my sins, and acknowledging my wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

Assist me mercifully with Thy grace, O heavenly Father, that I may be enabled duly to try and examine all my words and actions, and so to search into the most

secret thoughts of my heart, that I may be able to see myself as I am seen by Thee.

Lord, I confess and bewail my sinfulness, and my utter unworthiness to present myself at Thine altar. But Thou canst give true repentance, and forgive the penitent. Do both, O gracious Father, and then, behold, I shall be clean to come before Thee.

For my many and grievous sins against Thy will and word, especially since the last solemn time of my humiliation and confession, I might justly have been cut off in the midst of my days; but in the multitude of Thy mercies Thou hast spared me. Accept, therefore, O Lord, I beseech Thee, of my unfeigned sorrow for my past transgressions, and grant that I may no longer presume upon Thy mercy; but let Thy long suffering and forbearance lead me to amendment of my sinful life, and to my perfect pardon at the day of judgment, through Jesus Christ our Lord. Amen.

You may say on this day Psalm li., with any others of the Penitential Psalms (which are those appointed to be used in the service for Ash-Wednesday.)

Our Father, &c.

[The proper Collect.]

God the Father, &c.

Read No. VI. in Appendix II.

SELF-EXAMINATION.

"Let a man examine himself, and so let him eat of that Bread, and drink of that Cup."—*1 Cor. xi. 28.*

As Friday was the day of our Lord's passion, and for that reason has been commanded to be kept as a day of fasting and humiliation, it is the most proper time for that solemn examination of "yourself, and of your estate both toward God and man," which, according to the injunction of St. Paul, is a necessary part of your preparation for this Sacrament.

On this day, therefore, you should, with

all seriousness, and with earnest prayer for the aid of God's Holy Spirit, try and examine your own habits, tempers, and inclinations,¹ "by the rule of God's commandments, and whereinsoever you shall perceive yourself to have offended, either by will, word, or deed, there bewail your own sinfulness, and confess yourself to Almighty

¹ Endeavour honestly to strip yourself of every excuse and cloke, and to regard your sins in their true character;—" how base and wretched in themselves, how dis honourable to God, how prejudicial to our brother, how scandalous to our religion, and how destructive to ourselves. Consider we next, upon what poor grounds they were committed, upon what slight temptations, to what silly ends, with what perfect knowledge, with what full deliberation, with what impudent presumption, how wilfully against all good motions, how resolutely against all assistances and persuasions to the contrary, how desperately against all dangers threatened from them, and how ungratefully to God and Christ. In a word, what a long train of mischiefs they probably draw after them ; how many we involve, commonly, either in the guilt, or in the punishment, or in the example ; and thereby lay, as it were, a seed of wickedness for ever, and so sin even in our worms and dust."—*Archdeacon M. Frank.*

God, with full purpose of amendment of life."—*See the first Exhortation in the Communion Office.*

But if you wish to perform this duty properly when you are preparing for Communion, you must accustom yourself to it at other times. Every evening of your life you should spend a short time in thinking over the events of the day, that, where aught has been amiss, you may confess it at once to "your Father Who seeth in secret," and entreat His mercy for the past, and grace to aid you in the time to come.

You will also do well to write down on paper the sins, or, at least, the chief sins of which you become conscious, that they may not pass away from your memory; and then, when joining in the Confession at Church, and receiving the Absolution which follows it, but above all, at your next Communion, you should particularly bear them in mind, and apply to them each expression of penitence, the declaration of God's pardon, and the promises of renewal by His grace.

You should not say anything on this paper about any improvement you may hope you have made, nor anything about your religious feelings; lest Satan make it a snare, and that which is meant to humble you tend rather to conceit and vanity. Simply write down your sins, as plainly as you can, without a word of explanation; and after you have remembered them before God at the time of Communion, and received the Sacrament which conveys "remission of sins, and all other benefits of Christ's passion," you will generally, it is thought, do well to destroy the paper which contains them.

To make this direction the more clear and easy, I will show you, by a few examples, how you may note down those faults which you discover upon self-examination.

The sins here named are not so great as many into which you might fall; but the mention of them will remind you the better on that account how very strict a watch you must keep over yourself:

May 24th, Saturday.—In afternoon was careless about my work, and spent half an hour in idleness, though quite well.

“Thou, God, seest me.” “Not with eye-service, as men-pleasers.”

25th, Sunday.—Did not attend, or try to attend, during the thanksgiving, and some other parts of the service.

26th, Monday.—Led away by vanity to take credit for something, though I did not deserve it. “From lying lips and a deceitful tongue, good Lord, deliver me.”

When walking alone, gave way to the vain and wrong thoughts that assail me so often.

N. B.—From many little things lately, I see I am becoming more conceited. “Clothe me with humility, O Lord, and preserve me from this sin and folly.”

If, in this manner, you keep an account of the sins of which you become daily conscious, you will have a constant motive to humility, and a very useful help to memory, when you examine yourself more strictly before Communion. At that time, indeed, you will probably always have reason to add to your list of faults, however close an account you may have kept before. For it is to be expected that your more earnest

prayers and confessions then will bring you to a greater knowledge of the evil of your heart; and though you may not be able to recollect more acts of sin than you have learnt from your daily self-examination, yet you ought, certainly, at that time, to obtain a greater insight into those corrupt dispositions from which they proceed.

For those who are weighed down by the burden of their sins, or find difficulty in guiding themselves, and so "require further comfort or counsel," a remedy has been provided, which, though bitter at the time, like all good medicines, conveys a very great and lasting benefit. Such persons are directed to go to him who is set over them, or "to some other minister of God's word, and open their grief, that they may receive such godly counsel and advice as may tend to the quieting of their conscience, and the removing of all scruple and doubtfulness."—*See first Exhortation as before.*

SELF-EXAMINATION BEFORE COMMUNION.

Before you begin to call your sins to remembrance, pray earnestly for God's grace to aid you; and say,

Behold, Lord, I am about to search into my own heart; but my heart is deceitful above all things, and desperately wicked, and how can I know it?

O Thou Who searchest the heart, and triest the reins, discover to me all the evils and deceits of my heart, that I may confess and bewail, and forsake them, and obtain mercy.

Lord, hear me; Lord, help me, for the merits of Jesus Christ, my Lord and Saviour. Amen.

Whenever, as you are examining yourself by the help of the questions which follow, you have reason to hope that you are not guilty of anything there named, or of any tendency to it (but beware of self-deceit, and do not decide too easily that you are pure), you should at once thank Him Who has so far preserved you, and say,

Not unto me, O Lord, but unto Thy

Name be the praise, for Thy loving mercy,
and for Thy truth's sake.

In like manner, *whenever* your conscience answers *Guilty*, humble yourself at once before Him against Whom you have sinned, and say,

Lord be merciful unto me; heal my soul,
for I have sinned against Thee.¹

¹ A word of caution may be of use here. There are persons who distress themselves too much, because they are less deeply affected than they could wish by the thought of their past sins and present infirmities. They should reflect that, however good it is to have a keen sense of personal unworthiness; they can have no sufficient cause to be disheartened while they are sincerely conscious of an earnest and persevering endeavour to love God and to keep His commandments. "The *habituate* believer need not suspect his estate, if he find not in himself such an extremity of violent grief and humiliation as he observes in others; knowing that in him such a measure of tears would both soil the face of his devotion, and clog the exercise of it. His best mediocrity will be to be habitually humbled, but actually lively and alacrious in the ways of godliness: not to be too rigid and severe a tyrant over his soul, but to keep it in a temper of Christian softness, tender under the hand of God, and yet man-like and able both in the performance of God's worship

THE QUESTIONS.

First Commandment.

KNOWLEDGE AND REMEMBRANCE OF GOD.

1. Have you indulged doubt concerning any article of the Christian faith?
2. Have you distrusted, or presumed on, or despaired of, the mercy or goodness of God? Have you not, at times, been forgetful of His providence, and acted as if things

and his own calling. And whosoever we shall find ourselves in either extreme, either too much hardened or too much melted, too much elevated or too much dejected, then to pray to that Holy Spirit so to fashion the temper of our souls, that we neither fail in humbling ourselves in some measure for our sins, nor yet too cowardly deject and cast down ourselves, below the courage, and comfort, and spiritual rejoicing which He hath prescribed us. ‘O Holy Lord, we are the greatest of sinners, and therefore we humble ourselves before Thee; but Thou has sent Thy Christ into the world to save sinners, and therefore we raise up our spirits again, and praise and magnify Thy Name.’”—*Dr. Hammond.*

came to pass without Him, or as if you could do without His help and blessing? Have you not been discontented with your lot? Have you not been fretful when in pain or distress?

3. Have you not forgotten to thank God when you have received kindness from Him? Do you *strive* to preserve a grateful recollection of all you owe to Him?

4. Have you not regarded men more than God, so as to do wrong knowingly, or to neglect some duty, that you might not be laughed at, blamed, or thought unlike other people? Have you not obstinately followed your own wishes, though you knew at the time they were contrary to the will of God?

5. Do you daily read, or hear read, some portion of the word of God, as the daily Lessons or Psalms, or at least such a part of them as you can, with prayer that you may have grace to live accordingly?

6. Do you strive to remember that God is ever with you and in you? Do you always

keep in mind the account that you will one day give ?

7. Do you think of God the Father, as of Him Who created and preserves you ? Of God the Son, as of Him Who saved you by His Own sufferings, and will be your Judge ? Of God the Holy Ghost, as of Him Who is given you to make you good and holy ? And do you strive to act and feel accordingly towards these Three Holy Persons ?

Second Commandment.

THE WORSHIP OF GOD.

1. Have you not been irregular or inattentive at your morning or evening prayers ? If so, was it from laziness, hurry, or wilful indulgence in idle or conceited thoughts ? Have you made the most of any opportunities your way of life allows you of saying your prayers at other times in the day also ?¹

¹ "In the evening, and morning, and at noon-day will I pray, and that instantly ; and He shall hear my voice."

2. In church, do you labour to give yourself wholly to the duties of the place? Do you join with heart and lips in the Confession, Psalms, &c.? Do you receive the Absolution and the Blessing with humble faith and thankfulness? Do you follow in your mind every petition which the Priest offers, and make it your own by saying Amen distinctly after it? Do you listen to the Lessons, &c., with meek reverence and a desire to profit by them?

3. Have you found yourself disposed to

—*Ps.* iv. 18. Besides morning and evening, three hours of the day were once generally marked by prayer, and are so now by many good Christians; namely, the third (or nine o'clock in the morning), at which time the Holy Ghost came down, *Acts* ii. 15; the sixth, or noon, because then our Lord was crucified, *St. Luke* xxiii. 44; and the ninth, or three in the afternoon, at which time He gave up the Ghost, *St. Mark* xv. 34. Perhaps most might find time to observe them in some way; at least so far as to fix their thoughts devoutly on the great events which happened at those hours, and to say the Lord's Prayer. At all events, noon brings to the most busy a pause in their daily tasks, and some portion of that leisure should be given up to God.

be irregular and thoughtless in your duties towards God when in a strange place, among people to whom you are not used, travelling, &c. ?

4. Do you honour God with your body as well as spirit, by kneeling and standing in His worship, whether private or public, as is becoming or is enjoined ? Are you careful to give Him in all things the outward as well as inward reverence that is His due ?

5. Have you encouraged heresy or schism, by attending the meetings of those who dissent from the Church of Christ ; by buying, reading, or lending their books, or in any other way ?

Third Commandment.

REVERENCE DUE TO HOLY THINGS.

1. Are you always careful not to use any holy name or word in a light, idle mood ? Do you not at times read or listen to serious subjects without due reverence and respect ?

2. Have you ever used God's holy Name to serve a bad purpose; as to support an untruth? If so, how often? Have you not been willing to be thought more religious than you are, to gain the praise of men, &c.? Are you fond of talking about your religious feelings?¹

3. Have you cursed any one in your heart, or with your lips? If so, how often?

4. Do you endeavour to bear in mind the solemn vow to God which was made in your name when you were baptized; and which you took upon yourself to keep when you were confirmed?

¹ The Blessed Virgin is an eminent instance of religious modesty. Though the most highly favoured among women, from the great things that had befallen her, she seemed to have nothing she could speak of: "But Mary kept all these things, and pondered them in her heart."—*St. Luke* ii. 19.

Fourth Commandment.

OBSERVANCE OF SACRED DAYS, AND PROPER USE OF ALL OUR TIME.

1. Have you profaned the Lord's day, or any other holy day, by forsaking (without necessity) the public worship of the Church, or by attending too much to business or amusement, to the neglect of holy exercises ?
2. Have you taken advantage of every opportunity of coming to the Holy Communion ? If you have stayed away when you might have gone, how often ? Have you not sometimes come to it negligently and without repentance ? How often ?
3. Have you kept the appointed fasts as set forth in the Prayer-Book, by denying yourself in food, sleep, recreation, &c., as far as your health and circumstances admit, and by giving more time upon such days to the duties of prayer and repentance ?¹

¹ It is not every one who can quite abstain from food: many will be prevented from weakness of body,

4. Are you industrious in your calling, and do you try to make a proper use of all your time? Have you not spent too much time in your amusements? How often? Have your amusements been always harmless?

Fifth Commandment.

OUR DUTY TO THOSE ABOVE US.

1. Have you been wanting in love, respect, and obedience to your parents? Have you failed in respect and obedience to your master or mistress; to your teacher; to your spiritual pastors, the Bishop of your

many from incessant labour, &c. Poor persons, whose food is always plain and simple, need not attempt it; but *every one* may keep the fasts profitably (and certainly should make the attempt) by using plainer food (if there is room for it), by abstaining from usual amusements, giving larger alms, giving more time to prayer, using the Penitential Psalms, forms of confession, &c. You will find out many little ways of self-denial, if you are in earnest. There is a list of Fast-days after the Calendar in the Prayer-Book.

diocese, or the Clergy of your parish ; or to any whom God has placed in authority over you ? Have you neglected to pray for them ?

2. Do you strive for a humble, teachable, submissive temper ? Do you endeavour to "honour all men," especially good men, however poor or unlearned they may be ? whatever their country, colour, or condition ?

3. Do you endeavour to do your duty to all about you with kindness, meekness, and patience ? especially to those with whom God has most closely joined you ?

Sixth Commandment.

GOVERNMENT OF THE TEMPER, AND CARE
NOT TO INJURE OTHERS.

1. Have you given way to a sullen, passionate, or pettish temper ? How often ? From what did it proceed ? (From being put out of your way, disappointed selfishness, offended pride, envy, &c.) Have you in any way ill treated, or insulted, any one ?

Have you stirred up others to quarrelling, or neglected to make peace where you could ? How often ?

2. Have you from your heart forgiven all who may have hurt you ? Do you try to think well of them, and to love them ? Do you pray for them ?

3. Have you not hurt the soul of your brother by setting him a bad example ? Have you never encouraged any one in sin, or vexed him for doing right, or allowed him to think you are not such an enemy to sin ? How often have you done so ?

4. Have you been guilty of cruelty to inferior animals ?

Seventh Commandment.

PURITY AND SIMPLICITY OF HEART AND CONDUCT.

Before you examine yourself upon this head, it will be well for you to say the following Collect for purity :

Almighty God, unto Whom all hearts are open, all desires known, and from Whom no

secrets are hid : cleanse the thoughts of my heart by the inspiration of Thy Holy Spirit, that I may perfectly love Thee, and worthily magnify Thy holy Name, through Christ our Lord. Amen.

1. Have you committed any act of uncleanness ; used any unchaste words ; indulged any impure thoughts and fancies ? If so, how often ?
2. Have you looked at dangerous pictures, or read wicked books ? Have you entered into amusements, or gone into company that might give rise to temptation ?
3. Have you indulged your flesh by eating or drinking more than was necessary ; by laziness and too much sleep ? If so, how often ?
4. Do you make much of your body, dressing gaily and expensively, &c. ? Are you vain of your appearance ? Has this ever led to any greater evil ?

Eighth Commandment.

UPRIGHTNESS OF HEART AND CONDUCT.

1 Have you taken anything that belonged to another? Have you by selling at unfair prices, by neglecting the work you have been paid to do, or in any other way, defrauded your neighbour? If so, how often? Have you made amends for the wrong you have done?

2. Are you careful to live within your means? Do you avoid all vain expenses? Have you been negligent, or backward, in paying your just debts?

3. Have you broken, or hurt, anything that has been lent, or entrusted, to you, through carelessness, passion, or wantonness?

4. Do you take pains not to defraud the poor of a just portion of the goods which God has given you? Do you try to assist, *in every way you can*, the sick and needy, and all who, from distress, &c., have any claim upon you?

Ninth Commandment.

TO ESCHEW FALSEHOOD, AND NOT TO JUDGE OTHERS.

1. Have you in any instance spoken untruly of another? How often? Have you taken pleasure in speaking of, or alluding to, the faults of others? Do you ever speak of them without a cause? Are you not too ready to think ill of others? Are you really sorry when you hear ill reports concerning them?

2. Have you ever said anything ill-natured to, or of, any one, on account of his failings, infirmities, or misfortunes,—or because you have been offended by him? How often?

3. Have you told a lie for any reason whatever? Have you deceived any one in any other way? Have you allowed people to believe what was untrue, when it was your duty to set them right? Have you avowed the truth now, and taken shame to yourself for the falsehood?

4. Do you ever say, or do, anything that people may think you less religious than you are? Do you ever boast of any action, temper, or disposition which you know in your heart to be wrong?

5. Do you ever say, or do, anything that you may be thought better than you are?

6. Have you ever made known any secret that has been entrusted to you?

Tenth Commandment.

TO BE FREE FROM COVETOUSNESS; TO BE
CONTENTED WITH OUR OWN.

1. Did you ever think of trying to obtain that which was another's in a wrongful way? If so, how long did you indulge the thought? Did you take any steps in consequence?

2. Has the desire of gain ever led you to any action in the pursuit of it, or to any practice in business, which, though allowed by the world, is unworthy of your Christian calling?

3. Have you been discontented with your own share of anything ? Have you allowed yourself to be out of temper, or out of spirits, because you are not so well off as others ; not so much noticed, praised, or liked ?

4. What is your chief object in going through your daily work in the state of life to which you are called ? Is it the kingdom of God and His righteousness, or some fleeting worldly good ?

After you have thus examined your state before God, and done what is necessary to avoid forgetting those sins which you discover, when you most wish to remember them ; confess them to God, and entreat forgiveness of them in the following prayers :—

O God, to Whom vengeance belongeth, show Thyself ; but let it be in pity and compassion to Thy wretched and unworthy servant, who in all humility, confess myself a wicked and most sinful creature.

I acknowledge those sins which, if I would, I cannot hide from Thee ; my sins of pride and vain glory, of hatred and envy, of glut-

tony and wantonness. I accuse myself of the wicked desires and thoughts which I have conceived;* of the wanton and evil words which I have spoken;* of the sinful and ungodly deeds which I have committed.*

[At these marks (*) confess the sins in each kind of which you have been guilty.]

I acknowledge and bewail these my manifold sins and wickednesses, which I from time to time most grievously have committed, by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against me. I do earnestly repent and am heartily sorry for these my misdoings: the remembrance of them is grievous unto me, the burden of them is intolerable.

Have mercy upon me, have mercy upon me, most merciful Father! For Thy Son our Lord Jesus Christ's sake, forgive me all that is past; and grant that I may ever hereafter serve and please Thee in newness of

life, to the honour and glory of Thy Name, through Jesus Christ our Lord. Amen.

Forgive me my sins, O Lord; forgive me the daily sins of my present life, and the past sins of my youth; forgive me the sins of my soul, and the sins of my body; my secret and whispering sins; my presumptuous and crying sins; the sins that I have done to please myself, and the sins that I have done to please others.

Forgive me my wanton and idle sins; forgive me my serious and deliberate sins; forgive me those sins which I know, and those sins which I know not; the sins which I have so long hid from others, that they are now hidden from myself; forgive me them, O Lord, forgive them all. Of Thy great mercy let me be absolved from all my offences, and of Thy bountiful goodness let me be delivered from the bonds of those sins which by my frailty I have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen,

Our Father, Who art in heaven, &c.—but deliver us from evil. Amen.

God the Father bless me. God the Son defend me. God the Holy Ghost preserve me. God the Holy Trinity be with me, now and for evermore. Amen.

If you are not hindered by want of time, you may use other prayers before the Lord's Prayer; as, for example, any of the Collects at the end of the Communion Office, the Collects and Prayers for Ash-Wednesday, the Collects for the first Sunday in Lent, Good Friday, &c. The Prayer-Book will supply you with many that are highly useful.

At Evening Prayer.

Text.—“Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.”—*1 Cor. xi. 28.*

“O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity.”—*Hos. xiv. 1.*

A Litany.

O God the Father, of heaven, have mercy upon me a miserable sinner.

O God the Son, Redeemer of the world, have mercy upon me a miserable sinner.

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon me a miserable sinner.

O Holy, Blessed, and Glorious Trinity, three Persons and one God, have mercy upon me a miserable sinner.

Remember not, Lord, mine offences, nor the offences of my forefathers, neither take Thou vengeance of my sins: spare me, good Lord; spare Thy servant, whom Thou hast redeemed with Thy most precious Blood, and be not angry with me forever.

Spare me, good Lord.

From all evil and mischief, from sin, from the craft and assaults of the devil, from Thy wrath, and from everlasting damnation,

Good Lord, deliver me.

From all blindness of heart, from pride, vain glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver me.

From all inordinate and sinful affec-

tions; and from all the deceits of the world,
the flesh, and the devil,

Good Lord, deliver me.

From the sin of; from &c.,
(Here think of those sins of which you know yourself
to be guilty.)

Good Lord, deliver me.

From hardness of heart, and contempt of
Thy word and commandment, from any evil
thought that may assault and hurt my soul,

Good Lord, deliver me.

From all adversities which may happen
to the body, from noisome and infectious
diseases, and from sudden death.

Good Lord, deliver me.

By the mystery of Thy holy Incarnation,
by Thine Agony and bloody Sweat, by Thy
Cross and Passion, by Thy precious Death
and Burial, and by Thy victorious Descent
into hell,

Good Lord, deliver me.

By Thy glorious Resurrection and Ascension, and by the wonderful coming of the Holy Ghost,

Good Lord, deliver me.

In all time of my tribulation, in all time of my prosperity, in the hour of death, and in the day of judgment,

Good Lord, deliver me.

I, who am a most miserable sinner, do beseech Thee to hear me, O Lord God; and that it may please Thee to rule and govern all my thoughts and affections in the right way;

I beseech Thee to hear me, good Lord.

That it may please Thee to give me a heart to love and fear Thee, and diligently to live after Thy commandments;

I beseech Thee to hear me, good Lord.

That it may please Thee to give me increase of grace to hear meekly Thy Word,

and to receive it with pure affection, and to bring forth the fruits of the Spirit;

I beseech Thee to hear me, good Lord.

That it may please Thee to strengthen me when I stand, and to comfort and help me when I am weak-hearted, and to raise me up when I fall, and, finally, to beat down Satan under my feet;

I beseech Thee to hear me, good Lord.

That it may please Thee to succour, help, and comfort me, when I am in danger, necessity, or tribulation;

I beseech Thee to hear me, good Lord.

That it may please Thee to give me, as at all times, so now especially, due preparation of mind and heart, that I may be a meet partaker at Thy holy Table;

I beseech Thee to hear me, good Lord.

To this end, I pray that it may please

Thee to forgive mine enemies, persecutors, and slanderers, and to turn their hearts;

I beseech Thee to hear me, good Lord.

That it may please Thee to give me true repentance, to forgive me all my sins, negligences, and ignorances, and to endue me with the grace of Thy Holy Spirit to amend my life according to Thy holy Word;

I beseech Thee to hear me, good Lord.

Son of God, I beseech Thee to hear me.

O Lamb of God, Who takest away the sins of the world,

Grant me Thy peace.

O Lamb of God, Who takest away the sins of the world,

Have mercy upon me.

O Christ, hear me.

Lord, have mercy upon me.

Christ, have mercy upon me.

Lord, have mercy upon me.

Our Father, &c.—deliver us from evil.

Amen.

O Lord, deal not with me according to my sins.

Neither reward me according to mine iniquities.

O Saviour of the World, Who by Thy Cross and precious Blood hast redeemed me, save me and help me, I humbly beseech Thee, O Lord.

God the Father, God the Son, God the Holy Ghost, be with me, and with mine, now and at the hour of death. Amen.

N. B.—If you are asked to communicate with a sick person (an office which you should never decline except from absolute necessity), and there is no time for a longer preparation, you will find great advantage in using the above Litany. If you have as much as a day's notice, it will be useful and desirable to go through the whole of what is here set down for Friday.

THE SATURDAY BEFORE.

RESOLUTION TO LEAD A NEW LIFE.

At Morning Prayer.

Text.—“To have always a conscience void of offence toward God and toward men.”—*Acts xxiv. 16.*

O most mighty God and merciful Father, Who, according to the multitude of Thy mercies, dost put away the sins of those who truly repent: open, O Lord, I beseech Thee, the eyes of Thy mercy upon me, Thine unworthy servant, who come to Thee, in grief and heaviness, to implore pardon for mine iniquities and sins.

Thy blessings and benefits I have abused, Thy judgments and punishments not feared, the means of my salvation too often neglected, and thus most grievously provoked Thy wrath and indignation.

But spare me, O Lord, for I confess my sins; restore me, for I am penitent; and

grant that hereafter I may lead a godly, righteous, and sober life, to the glory of Thy holy Name. Amen.

O crucified Saviour, how often, wretched sinner that I am, have I sinned against Thee, Who hast done and suffered so much for me, and now offerest Thyself to me to cleanse me from my past sin, and strengthen me against temptation.

But I desire, O gracious Lord, from this moment, to renounce everything that may displease Thee, and resolve, through the grace of Thy holy Sacrament, to resist all temptations, and to become wholly Thine; for in my own strength I can do nothing: but on Thee I depend entirely, O my Saviour and best Friend.

For Thy Name's sake, O Lord, for Thy Love's sake, for Thy Promise' sake, teach me whatever Thou wouldst have me do, and then help me to do it.

Teach me, first, what to resolve upon, and then enable me to perform my resolutions, that I may walk with Thee in the ways of

holiness here, and rest with Thee in happiness hereafter. Amen. Amen.

O Holy Spirit, make my spirit holy, I beseech Thee, as Thou art holy.

Sanctify me, O Thou Sanctifier of the heart and reins, that I may be prepared to receive Him holily, Who is the Holy of Holies, to Thy glory; to Whom, with the Father and the Son, be all glory, world without end. Amen.

Psalm xvi.

Our Father, &c.

[The proper Collect.]

[Here pray for those particular graces in which you have found yourself wanting.]

There are several Collects in Appendix I. which will assist you in this. You can also find many in the Prayer-Book by means of the Table there given.

God the Father, God the Son, God the Holy Ghost, be with me and with mine, now and at the hour of death. Amen.

For reading, take No. VII. in Appendix II.

At Evening Prayer.

Text.—“If thou wilt enter into life, keep the Commandments.”—St. Matt. xix. 17.

Lord, I will lift up my hands to Thy commandments, which I have loved; open Thou mine eyes that I may see the wondrous things of Thy law.

Incline my heart to Thy testimonies; order my steps in Thy word, and so shall no wickedness have dominion over me.

I will walk in the path of Thy commandments, and will apply my heart to fulfill Thy statutes always, even to the end.

O Lord God, be Thou my God, let me have none other gods but Thee (1st Commandment);

Grant me this grace, good Lord.

O teach me to worship Thee in spirit and in truth, with reverence of body, with the blessing of my lips, in private and in public (2d, 3d, and 4th Commandments);

Grant me this grace, good Lord.

Give me grace to honour all who have rule over me, by obedience and submission ; and to love all those whom Thou hast given me, and to take due care for them (5th Commandment) ; .

Grant me this grace, good Lord.

To be kind and do good unto all men, and to overcome evil with good (6th Commandment) ;

Grant me this grace, good Lord.

To keep my body in temperance, soberness, and chastity, my tongue from every idle word, and my heart from every unclean and idle thought (7th Commandment) ;

Grant me this grace, good Lord.

Give me grace not to desire unlawful gain, not to keep back what I justly owe, and to be content with such things as I have (8th Commandment) ;

Grant me this grace, good Lord.

To put away lying, bitterness, clamour, and evil speaking, with all malice, and to speak the truth in love (9th Commandment) ;

Grant me this grace, good Lord.

Not to lust evil lusts, not to be eager after the pleasures, the riches, and the vanities of this world, not to envy others for what Thou art pleased to give them (10th Commandment) ;

Grant me this grace, good Lord.

O, teach me to do the thing that pleaseth Thee, for Thou art my God. Let Thy loving Spirit lead me forth into the land of righteousness.

For Jesus Christ's sake. Amen.

The first forty verses of Psalm cxix.

Our Father, &c.

[The proper Collect.]

[Prayers for particular graces.]

God the Father, &c.

SUNDAY, BEFORE THE CELEBRATION.

At Morning Prayer.

Text.—“Come unto Me, all ye that labour and are heavy laden, and I will give you rest.”—*St. Matt. xi. 28.*

Behold, Lord Jesus, thus invited, I will come; not trusting in my own righteousness, but in Thy manifold and great mercies.

My soul is sick, O be Thou pleased to heal me; hungry and thirsty, do Thou feed me: poor and needy, do Thou pity and relieve me, my King, my Friend, my Guide, my Comforter.

But how can this be that Thou shouldst call me to Thee, and then give Thyselveto me? How shall a sinner come into Thy presence, or how canst Thou come to me a sinner?

Thou knowest, Lord, that there is no good thing in me to deserve this mercy.

I confess my sinfulness, I acknowledge
Thy goodness, and I give Thee thanks and
praise for Thine exceeding love,

I am a grievous sinner, and yet Thou hast
mercy and loving kindness even for me.
Thou knowest how low I am sunk in sin,
and yet, O my God, Thou dost humble Thy-
self to come to me.

But since Thou wilt have it so, be it unto
me according to Thy word. I come, O
gracious Saviour; let not my sins cause
Thee to cast me out.

Turn Thy face from my sins, and put out
all my misdeeds.

Make me a clean heart, O God, and
renew a right spirit within me.

Show me Thy ways, O Lord, and teach
me Thy paths.

O establish me according to Thy word,
that I may live: and let me not be disap-
pointed of my hope. Amen. Amen.

Psalm cxvi.

Our Father, &c.

[The proper Collect.]

[Prayers for particular graces.]

God the Father, &c.

If you have time you may also say the Litany, which is given for use on Friday evening.

Observation 1.—It is an ancient and good custom for those who are about to receive this Sacrament, not to take any food in the morning before they communicate. This is done partly out of reverence to the holy Sacrament, that “a portion from God’s board” may be the first which passes your lips that day: partly, because when our bodies are fasting, our souls are *generally* more fitted for prayer and meditation, and all holy exercises.

Those whose health permits them to attempt it may certainly hope to find benefit in the observance of this custom.

It is probable that all who are in the habit of using abstinence on the Fridays, and other Fast-days of the Church, might receive the Sacrament fasting, without injury to themselves. There is, however, more difficulty in this now than there was formerly, owing to the late hour at which it is usually administered.

Observation 2.—Before you go to Church, that you may have nothing to distract you there, you should settle with yourself how much of your substance you ought to offer on the altar.

In deciding this, remember that, if you give so little as *not to miss it*, you cannot expect God to accept it

70 SUNDAY, BEFORE THE CELEBRATION.

and send a blessing in return. You must "not offer unto the Lord your God of that which costs you nothing."—*2 Sam. xxiv. 24.*

You may consider the object for which the money is collected, whether it is for the relief of the sick and needy in your parish, or for building churches, or for promoting the conversion of the heathen, &c., and make your gift accordingly.

Again, if you have many opportunities of giving alms with your own hand, you need not give so much now. Remember, however, that what is offered to God thus solemnly upon the altar must be more acceptable to Him, and will bring down, as we may hope, a greater blessing.

If you are poor, and have but little to give, do not be ashamed to give little. The widow's two mites were more acceptable to God than the great offerings of others, because she gave all that she had, while they gave only what they could well spare.

If you are in debt, or have nothing to give, resolve to do some good work without hope of reward. If your heart is set upon it, you will easily find means of doing a kindness to some one worse off than yourself, or in some way needing assistance. Make up your mind to something of the sort, and offer it to God in secret prayer, while others are giving their alms. And this you might do always, whether you give alms or not.

Afterwards, lose no time in setting about the good deed which you have vowed. It has become a debt to God, and you must not rest till you have paid it.

Finally, " whatsoever ye do, do it heartily, as to the Lord, and not unto men."—*St. Matt.* vi. 1; *Col.* iii. 23.

See a Commentary on the Office of Holy Communion at No. VIII. in Appendix II.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

¶ *The Minister standing at the right side of the table, or where Morning and Evening Prayer are appointed to be said, shall say the Lord's Prayer, and the Collect following, the people kneeling; but the Lord's Prayer may be omitted, if Morning Prayer hath been said immediately before.*

Our Father, Who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil:

* * Only such portions of the Rubric are inserted as are most necessary for the information and direction of the worshipper. The directions as to posture printed in *italics* and inclosed in brackets, thus [], are according to the recommendation of the Right Reverend the House of Bishops.

For Thine is the kingdom, and the power,
and the glory, for ever and ever. Amen.

The Collect.

Almighty God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid ; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name ; through Christ our Lord. Amen.

¶ *Then shall the Minister, turning to the people, rehearse distinctly the Ten Commandments ; and the people, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come, as followeth :*

Minister. God spake these words, and said ; I am the Lord thy God : thou shalt have none other gods but Me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any-

thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and show mercy unto thousands in them that love Me, and keep My commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter,

thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

People. Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

¶ *Then the Minister may say,*

Hear also what our Lord Jesus Christ saith :

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

¶ *Let us pray.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies in the ways of Thy laws, and in the works of Thy commandments; that, through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

¶ *Then shall be said the Collect of the day: and immediately after the Collect, the Minister shall read the Epistle [the people sitting]. And the Epistle ended, he shall read the Gospel [the people all standing up], saying, The Holy Gospel is written, &c.*

¶ *Here the people shall say,*

Glory be to Thee, O Lord.

¶ *Then shall be read the Apostles', or Nicene Creed; unless one of them hath been read immediately before, in the Morning Service.*

During the Creed all stand. When it is ended, say secretly,

Lord, increase my faith; grant that I may

die in this faith, and in the communion of Thy holy Church; and be united to Thee and to all Thy members by a faith and charity that shall never end.

¶ Then shall follow the Sermon, after which the Minister shall return to the Lord's table, and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient. [Here the people sit.]

Let your light so shine before men, that they may see your good works, and glorify your Father, Which is in heaven. — *St. Matt. v. 16.*

Lay not up for yourselves treasures

While the Offertory sentences are being read, turn each of them into a short prayer, or aspiration, for yourself; in the manner of the devotions in this column.

O heavenly Father, grant that I may remember Thee in all my ways, and then whatever I do will be to Thy glory, and to the edification of my brethren.

Preserve me, I beseech Thee, from the

upon earth; where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.—*St. Matt.* vi. 19, 20.

Whatsoever ye would that men should do to you, even so do to them: for this is the law and the prophets.—*St. Matt.* vii. 12.

Not every one that

vain love of this world's good, and fix my heart wholly on Thy heavenly promises.

O that there may be in me such a heart, that I may forgive and forbear, and give and love, as becomes a disciple of Thy blessed Son.

Preserve me, O

saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father Which is in heaven. — *St. Matt.* vii. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. — *St. Luke* xix. 8.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard,

Lord, from all pretence and self-deceit, and enable me to serve Thee in will and in deed, in spirit and in truth. — *St. John* iv. 23.

May I never desire to profit by another's loss; but rather leave my own, and seek the things of Jesus Christ. — *Phil.* ii. 21.

The Lord bless our offerings, and His servants who receive them, that they may

and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock?—

1 Cor. ix. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?—*1 Cor.* ix. 11.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also

be the means of promoting His glory, and the salvation of men.

The good Lord grant that those holy things, in which His servants minister, may always have the chief place in my affections and desires.—*Psalm lxxxiv.*

May I always have grace to see the justice of this ordinance, and labour to promote the will of God in this, as in all other things.

ordained, that they who preach the Gospel should live of the Gospel.—*1 Cor. ix. 13, 14.*

'He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly or of necessity; for God loveth a cheerful giver.
—*2 Cor. ix. 6, 7.*

Let him that is taught in the word minister unto him that teacheth, in all good things. Be not

How can I hope to receive a blessing in return, if I dare to offer to the Lord my God of that which costs me nothing?—*2 Sam. xxiv. 24.*

Grant, O Thou searcher of the heart, that I may study to obey this and all Thy laws, both in a spirit

deceived, God is not mocked; for whatsoever a man soweth, that shall he reap.—

Gal. vi. 6 7.

While we have time, let us do good unto all men; and especially unto them that are of the household of faith.—*Gal. vi. 10.*

and in a manner that shall please Thee.

Save me, O gracious Lord, from the great danger of delaying the work which Thou hast appointed, lest the night of death come on me unawares.

—*St. John ix. 4.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into this world, neither may we carry anything out.—*1 Tim. vi. 6, 7.*

Thou, blessed Lord, best knowest what I need. Give me grace to seek first Thy kingdom, and the righteousness thereof, and for the rest, Thy will be done.—*St. Matt. vi. 8, 32, 33.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.—*1 Tim.* vi. 17, 18, 19.

God is not unrighteous, that He will forget your works, and labour that proceedeth of love; which love ye have showed for His Name's sake, who have ministered unto the saints, and yet do minister.—*Heb.* vi. 10.

My real wants are easily supplied. Do Thou, to Whom we owe everything, give me grace to impart to others of what I have received beyond my daily bread.—*1 Tim.* vi. 6-8.

May I ever show mercy and kindness to men, that I may find mercy of the Lord, when He shall come to be my Judge.—*St. Matt.* v. 7.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased.—*Heb.* xiii. 16.

Grant, O Father, that all our offerings and deeds of love may be sanctified by Thy Spirit, and made acceptable to Thee, through Jesus Christ.—*Rom.* xv. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?—*1 St. John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be

Preserve me from imagining that I can love Thee, O Lord, without loving and showing kindness to my brother.

Jesus Christ Himself comes to us in the person of His poor. God, in His mercy, grant that I may never turn my face

turned away from thee.—*Tobit* iv. 7. away from Him.—*St Matt.* xxv. 40, 45.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity.—*Tobit* iv. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out, it shall be paid him again.—*Prov.* xix. 17

Blessed be the

God give me grace to do my best; then I am sure of His blessing, whether my power to do good be great or little.

O blessed privilege of almsgiving, that I should be able to make God my debtor, and by the same act comfort my distressed brother.

May I never be

man that provideth
for the sick and
needy: the Lord shall
deliver him in the
time of trouble.—
Psalm xli. 1

weary of labouring to
secure the favour of
God and my own
happiness, in the man-
ner which He hath
here taught me.
Amen.

T Whilst these sentences are in reading, the Deacons,
Churchwardens, or other fit persons appointed for
that purpose, shall receive the alms for the poor, and
other devotions of the people, in a decent basin, to be
provided by the parish for that purpose, and rever-
ently bring it to the Priest, who shall humbly present
and place it upon the holy table.

As you give your alms, say,

Blessed Lord, Who hast given me all that
I possess, mercifully receive this poor offer-
ing from Thine unworthy servant, for the
sake of our Lord and Saviour Jesus Christ.
Amen.

When the Priest presents the alms upon the altar,
say,

May our prayers and our alms go up

before Thee, O God, and graciously accept them for Jesus Christ's sake. Amen.

And say further, for yourself,

Keep me, O God, from all idle and vain expenses, that I may always have to give to him that needeth.

¶ *The Priest shall then place upon the table so much bread and wine as he shall think sufficient.*

While the Priest is thus employed, say secretly,

Vouchsafe to receive these Thy creatures at the hands of us sinners, O Thou self-sufficient God.

After which done, he shall say, [the people kneeling.]

Let us pray for the whole state of Christ's Church militant:

Almighty and Everliving God, Who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech Thee most mercifully to accept our alms

and oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant, that all those who do confess Thy Holy Name may agree in the truth of Thy holy word, and live in unity, and godly love. We beseech Thee also so to direct and dispose the hearts of all Christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth Thy true and lively word, and rightly and duly administer Thy holy Sacraments. And to all Thy people give Thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive Thy holy word, truly serving Thee in holiness and righteousness all the days of their

life. And we most humbly beseech Thee, of Thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *At the time of the celebration of the Communion, the Priest shall say this exhortation, [during which, all stand.]¹*

Dearly beloved in the Lord, ye who mind to come to the holy Communion of the Body

¹ In this exhortation, you are reminded of the great benefit of worthily, and of the great danger of unworthily, partaking, and instructed how to receive so as to obtain a blessing: namely, with penitence for the past, good purposes for the future, charity to all men, and thankfulness towards God for His unspeakable mercies. Attend carefully to every word, and pray that you may have grace to follow it in everything.

and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Judge, therefore, yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; Who did humble Himself, even to the death upon the Cross, for us miserable sinners, who lay in darkness and the shadow of death, that He might make us

the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which, by His precious blood-shedding, He hath obtained for us; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him, therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to those who come to receive the holy Communion,*

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of

God and walking from henceforth in His holy ways; draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

¶ Then shall this general confession be made by the Priest and all those who are minded to receive the holy Communion, humbly kneeling.¹

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed, against

¹ While you are repeating the confession after the Priest, you should particularly bear in mind your besetting infirmities, and those evils which you have discovered in yourself when preparing for Communion; as well as those greater sins, the remembrance of which will be a grief and burden to the end of life. You need not try, on these occasions, to call to mind the several acts of any sin into which you have not fallen now for a long time; only think generally of the kind of sin; recollect with pain and shame what sort of a person you once were.

Thy Divine Majesty, provoking most justly
Thy wrath and indignation against us. We
do earnestly repent, and are heartily sorry
for these our misdoings; the remembrance
of them is grievous unto us; the burden of
them is intolerable. Have mercy upon us,
have mercy upon us, most merciful Father:
for Thy Son our Lord Jesus Christ's sake,
forgive us all that is past; and grant that
we may ever hereafter serve and please
Thee in newness of life, to the honour and
glory of Thy Name, through Jesus Christ
our Lord. Amen.

*¶ Then shall the Priest (the Bishop, if he be present)
stand up, and turning to the people, say,*

Almighty God, our heavenly Father, Who,
of his great mercy hath promised forgive-
ness of sins to all those who with hearty
repentance and true faith turn unto Him;
Have mercy upon you; pardon and deliver
you from all your sins; confirm and bring
you in all goodness, and bring

you to everlasting life ; through Jesus Christ our Lord. Amen.

Be sure to answer *Amen* devoutly, and then pray secretly :

Be with me now, O Lord, in all Thy power and mercy ; inspire me with true repentance and an unfeigned faith, and seal my forgiveness in the blood of Jesus.

Be careful to apply to yourself the "comfortable words" which the Priest says next, and turn each sentence, as you hear it, to a secret prayer.

¶ Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all who truly turn to Him.

Come unto Me, all ye that travail and are heavy laden, and I will refresh you.—*St. Matt. xi. 28.*

O Lord, give me grace to feel the burden of my sins, that I may always come to Thee for help and pardon.

So God loved the world, that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life.—*St. John* iii. 16.

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.—*1 Tim.* i. 15.

Hear also what St. John saith.

If any man sin, we

O that I may so believe and so obey while I am here, that I lose not that life eternal, which Thou hast given me in the heavens.

O Thou, Who cam-est into the world to save sinners, save and deliver me.

O blessed Advocate,

have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins.—*1 St. John ii. 1, 2.*

let Thy Blood and merits plead for me that I may be forgiven all my sins.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

It is very meet, right, and our bounden duty that we should at all times, and in all places, give thanks unto Thee, O Lord,* [holy Father,] Almighty, Everlasting God.

* These words
(holy Father)
must be omitted
on Trinity Sunday.

¶ *Here shall follow the proper preface, according to the time, if there be any specially appointed, or else immediately shall be said or sung by the Priest and people, [the people still kneeling.]*

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name ; evermore praising Thee, and saying,

Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thy glory : glory be to Thee, O Lord Most High. Amen.

¶ PROPER PREFACES.

¶ *Upon Christmas-Day, and seven days after.*

Because Thou didst give Jesus Christ, Thine only Son, to be born as at this time for us ; Who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary His mother ; and that without spot of sin, to make us clean from all sin. Therefore with angels, &c.

¶ Upon Easter-day, and seven days after.

But chiefly are we bound to praise Thee for the glorious resurrection of Thy Son Jesus Christ our Lord; for He is the very Paschal Lamb which was offered for us and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising to life again, hath restored to us everlasting life: Therefore with angels, &c.

¶ Upon Ascension-day, and seven days after.

Through Thy most dearly beloved Son Jesus Christ our Lord; Who, after His most glorious resurrection, manifestly appeared to all His Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory: Therefore with angels, &c.

¶ Upon Whitsunday, and six days after.

Through Jesus Christ our Lord; accord-

ing to Whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations ; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ : Therefore with angels, &c.

¶ *Upon the feast of Trinity only, may be said,*

Who art One God, One Lord ; not One only Person, but Three Persons in One Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality : Therefore with angels, &c.

¶ *Or else this may be said, the words [holy Father] being retained in the introductory address.*

For the precious death and merits of Thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost the Comforter, Who are one with Thee in Thy Eternal Godhead: Therefore with Angels, &c.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this prayer following:*

We do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table. But Thou art the same Lord, Whose property is always to have mercy; Grant us, therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us. Amen.

When the Priest is preparing to use the prayer of Consecration, say,

Most merciful God, the Father of our Lord Jesus Christ, look graciously upon the gifts now lying before Thee ; and send Thy Holy Spirit upon this Sacrifice that He may make this bread and this wine the Body and Blood of Thy Christ.

O Thou, Who sittest at the right hand of the Father, yet art present with us, though unseen, come and sanctify with Thy Presence these Thy gifts, those who offer, and those who receive them. Amen.

¶ When the Priest, standing before the table, hath so ordered the Bread and Wine that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth : [the people still kneeling.]

All glory be to Thee, Almighty God, our heavenly Father, for that Thou, of Thy tender mercy, didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption ; Who made there (by

His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that His precious death and sacrifice, until His coming again : For in the night in which He was betrayed (a) He took Bread ; and when He had given thanks (b), He brake it, and gave it to His disciples, saying, Take, eat (c), This is My body, which is given for you ; do this in remembrance of Me. Likewise, after supper (d), He took the Cup ; and when He had given thanks, He gave it to them, saying, Drink ye all of This ; for (e) This is My Blood of the New Testament, which is shed for you, and for

(a) Here the Priest is to take the Paten into his hands :

(b) And here to break the Bread :

(c) And here to lay his hand upon all the Bread.

(d) Here he is to take the Cup into his hand.

(e) And here he is to lay his hand upon every vessel in which there is any wine to be consecrated.

many, for the remission of sins; Do this as oft as ye shall drink It, in remembrance of Me.

Wherefore, O Lord, and heavenly Father,

The oblation. according to the institution of Thy dearly be-

loved Son our Saviour Jesus Christ, we, Thy humble servants, do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, which we now offer unto Thee, the memorial Thy Son hath commanded us to make; having in remembrance His blessed passion and precious death, His mighty resurrection and glorious ascension; rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most hum-

The invocation. bly beseech Thee, O mer-

ciful Father, to hear us, and of Thy Almighty goodness, vouchsafe to bless and sanctify with Thy Word and Holy Spirit, these Thy gifts and creatures of bread and wine; that we, receiving them according to Thy Son our Saviour Jesus

Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood. And we earnestly desire Thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we, and all Thy whole Church, may obtain remission of our sins and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee: humbly beseeching Thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, be filled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell in them, and they in Him. And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech

Thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord ; by Whom, and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

When this prayer is ended, say,

Grant, I beseech Thee, Almighty God, that all we who are partakers of this holy Sacrament may be confirmed in godliness ; may receive remission of our sins ; may be delivered from the devil and his wiles ; may be filled with the Holy Ghost ; may be worthy of Thy Christ, and obtain everlasting life.

May I always receive the holy Sacrament in the same meaning and intention, and with the same blessed effect with which Jesus Christ administered it to His Apostles at His last supper. Amen.

[Here shall be sung a hymn, or part of a hymn, from the selection for the Feasts and Fasts, &c., [all standing.]

¶ Then shall the Priest first receive the Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present, and after that to the people, also in order, into their hands, all devoutly kneeling.

While the Priest is communicating, you may pray for him thus:

The Lord send thee help from the sanctuary, and strengthen thee out of Zion; remember all Thine offerings, and accept thy burnt sacrifice; grant thee thy heart's desire, and fulfill all thy mind.

The Lord receive this sacrifice at thy hands, to the praise and glory of His Name, and to our profit and the good of all His holy Church. Amen.

If there is time before you communicate, here pray for those graces which you need most (using the Collects for that purpose in Appendix I.); and say the prayers at pages 70, 72, for your friends, the Church, &c. If you have not time for this now, you can do it after you have received; or partly before, and partly after.

Just before you go up to communicate, say,

Our Father, &c. deliver us from evil. Amen.

I will love Thee, O Lord my strength.

Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God.

Whom have I in heaven but Thee, O Lord ? and there is none on earth that I desire in comparison of Thee.

Yet, Lord, I am not worthy that Thou shouldest come under my roof; but speak the word only, and my soul shall be healed.

Lord, be merciful unto me ; heal my soul, for I have sinned against Thee.

When you are at the Lord's table, and the Priest is coming to you with the consecrated Bread, say secretly,

Thou hast said, that he that eateth Thy Flesh, and drinketh Thy Blood, hath eternal life.

Behold the servant of the Lord : be it unto me according to thy word.

T When he delivereth the Bread, he shall say,

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat This in remembrance that Christ died for thee, and feed on Him in thy heart by faith, with thanksgiving.

Follow these words of the Priest in your heart, with all possible devotion, turning them into a prayer for yourself, and say *Amen* softly, after the words "everlasting life."

Whilst you eat It, pray thus:

O Thou, Who art the Bread of Life, bring life and health unto my sin-sick soul.

After receiving It, say,

By Thy holy Incarnation and Thy Birth, by Thy Cross and Passion, good Lord, deliver me.

I have sworn, and am steadfastly purposed, to keep Thy righteous judgments.

O hold Thou up my goings in Thy paths,
that my footsteps slip not.

When the Minister is coming to you with the cup,
say,

What reward shall I give unto the Lord
for all the benefits which He hath done
unto me?

I will receive the cup of salvation, and
will call upon the Name of the Lord.

*T And the Minister who
delivereth the Cup shall
say,*

The Blood of our
Lord Jesus Christ,
which was shed for
thee, preserve thy
body and soul unto
everlasting life.
Drink This in remem-
brance that Christ's
blood was shed for
thee, and be thank-
ful.

Say *Amen* devoutly, as
before, after the words
“everlasting life.”

After you have received It, say,

Praise the Lord, O my soul, and all that
is within me praise His holy Name.

Praise the Lord, O my soul, and forget
not all His benefits : Who forgiveth all thy
sin, and healeth all thine infirmities ; Who
saveth thy life from destruction, and crown-
eth thee with mercy and loving kindness.—
Ps. ciii. 1-4.

When you have left the altar, kneel down, and give
thanks for the great goodness of God.

O most merciful Saviour, Christ Jesus our
Lord, good art Thou and gracious, and of
great mercy unto all them that call upon
Thee!

For, when we had no being, Thou didst
create us by Thy Divine power :

When we were Thine enemies, Thou didst
come down from heaven, and redeem us from
the power of hell ;

And because we can neither live nor move
nor have any being, either in body or spirit,
without Thee, Thou dost, in Thine infinite

goodness, still preserve us by Thy providence and means of grace;

Nay, in a wondrous manner, Thou givest us Thy Body and Blood, that is, Thyself, in this most holy Sacrament.

Magnify the Lord, O my soul, who art enriched by His many and great benefits, and let my spirit rejoice in God my Saviour;

For He hath regarded the lowliness of His servant; He that is mighty hath magnified me; He hath filled the hungry with good things.

O give thanks unto the Lord, for he is gracious, and His mercy endureth for ever.

Be on your guard against the intrusion of unworthy thoughts during the whole celebration, lest by this means you lose any of the grace which you may expect from the right use of this holy Sacrament. In particular, when those who do not communicate are leaving the Church, you should not think, or wish to notice, who goes away; for that might lead to feelings of uncharitableness and pride. You cannot be better occupied at that time, than in praying both for yourself and for those who remain with you before the Lord, that no one of you may depart from His Pres-

ence without a blessing; and this you may do after this manner:

If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?

For there is mercy with Thee; therefore shalt Thou be feared.—*Ps. cxxx. 3, 4.*

The good Lord pardon me, and every one here present, that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.—*2 Chron. xxx. 18, 19.*

While others are communicating, if you have time, employ yourself as you are directed in page 107, that is, in prayer and intercession. When can you expect that God will be so ready to hear, as when His Church is solemnly pleading before Him the merits of the sacrifice of Christ, through Whom, and for Whose sake, it is that we receive all that we have?

From the beginning it has been felt by devout Christians that there could be no fitter time than this to intercede for those who have a claim upon our prayers; and we learn from ancient authors and the primitive Liturgies, that the practice of the Church, when most pure and holy, was in accordance with this feel-

ing. Thus St. Cyril, of Jernusalem : " When the spiritual sacrifice, the service without blood, has been completed, over this sacrifice of propitiation we entreat God for the peace of all the Churches, for the good order of the world ; in behalf of kings, of soldiers, and allies, of the sick and afflicted, and universally for all who need help do we all pray, and offer this sacrifice."

The following Collects will enable you to pray for friends, superiors, &c.

A PRAYER FOR THE WHOLE CHURCH.

Hear me, I beseech Thee, O Thou God of mercy, while I most humbly plead before Thee that holy sacrifice which Thy blessed Son once made upon the cross, in the behalf of all Thy holy Church throughout the world ;

Give unto us all, O God, a portion of all the good prayers in heaven and earth, the intercession of our Lord, and the supplications of all Thy servants.

Give us grace, that we may walk worthy of that holy vocation wherewith we are called ; that we who name the Name of Christ may depart from iniquity, and be

united by the common faith, and by a holy charity; that no pride or jealousy, no prejudice or love of strife, may keep us any longer in darkness and division, but that we may, with one mind and one mouth, glorify Thee, the Father of our Lord Jesus Christ. Amen.

A PRAYER FOR ALL PERSONS CONNECTED
WITH US.

Remember, gracious God, for good all those that are over us in the Lord, especially Thy servants the Bishop of this diocese, and the Clergy of this parish.

Bless the President of the United States, and all others in authority (*vide Prayer Book*).

Be gracious to my dear (*parents, brothers, and sisters, to my dear husband, or wife, children, and godchildren*).

Bless all my relations, benefactors, and friends: especially . . . [Here name any one for whom you are particularly bound to pray.] Them that are good, preserve in goodness, and convert the wicked. And

hear me, good Lord, when I commend unto Thy tender compassion all that are in error and sincerely seek the truth: all such as are destitute of necessary means of instruction: all that are engaged in sinful courses, that they may have grace and strength to break their bonds: all that labour under trials and afflictions: especially . . . [*Here name if you have any sick or afflicted person to pray for*]: all sick and dying persons, that they may omit nothing that is necessary to make their peace with Thee before they die: and also such as never pray for themselves, that they may see before it is too late the danger of living without God in the world. These and all other necessaries, for them, for me, and Thy whole Church, I humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.

As a prayer for heathens, heretics, &c., you may use the third Collect for Good Friday.

If there is still time, while others are receiving, you may spend it in saying such of the prayers in this book as best suit your wants; or in repeating Psalms, of which the 51st, 34th, 25th, and 43d, are very proper

before communicating, and the 36th, 23d, and 103d after.

Or you may employ the time in meditating upon the following sentences ; a most profitable exercise :

Blessed is that servant whom his Lord, when He cometh, shall find so doing.—*St. Luke* xii. 43.

The hour cometh, and *now is*, when the true worshippers shall worship the Father in spirit and in truth.—*St. John* iv. 23.

Behold, thou art made whole : sin no more, lest a worse thing come unto thee.—*St. John* v. 14.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ? If any man defile the temple of God, him shall God destroy.—*1 Cor.* iii. 16, 17.

Be ye therefore followers of God, as dear children ; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God.—*Eph.* v. 1, 2.

¶ When all have communicated, the Minister shall return to the Lord's table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then shall the Minister say the Lord's Prayer, the people [kneeling and] repeating after him every petition.

Our Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ After shall be said as followeth.

Almighty and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son, our Saviour Jesus Christ; and dost assure us thereby of Thy favour

and goodness towards us; and that we are very members incorporate in the mystical Body of Thy Son, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works, as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung, all standing, Gloria in Excelsis, or some proper hymn from the selection.*

Glory be to God on high, and on earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ ; O Lord God, Lamb of God, Son of the Father, That takest away the sins of the world, have mercy upon us. Thou, That takest away the sins of the world, have mercy upon us. Thou, That takest away the sins of the world, receive our prayer. Thou, That sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy ; Thou only art the Lord ; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

[Then the Priest (the Bishop, if he be present) shall let them depart with this Blessing, [to be received by them kneeling.]

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

At the end of the Communion, say,

Glory be to the Father of mercies; the Father of men and angels; the Father of our Lord Jesus Christ.

Glory be to the most holy and eternal Son of God; the blessed Saviour and Redeemer of the world; the Advocate of sinners; the Prince of Peace; the Head of the Church; and the Deliverer of all that call upon Him.

Glory be to the Holy Ghost; the Spirit of truth; the Spirit that searcheth all things; the Comforter; the Sanctifier; and the Giver of Life.

All glory, and honour, and thanksgiving, and power, all love and obedience, to the ever blessed, undivided Trinity, now and for evermore. Amen.

Observation.—The Rubic directs that when any of the consecrated Bread and Wine remains after the Communion, “the Minister and other communicants shall, immediately after the Blessing, reverently eat and drink the same.”

You had better always see, before you leave the

122 SUNDAY, AFTER THE CELEBRATION.

Church, that you are not wanted for this purpose. When it happens that you are called to stay, be careful to do as here directed by the Church: and "eat and drink reverently," that is, upon your knees, and with much secret prayer.

SUNDAY, AFTER THE CELEBRATION.

If you have time at any other part of the day, especially if you cannot be present at Divine Service again, place yourself upon your knees before your Saviour, and implore His grace, in the following Collect

O blessed Jesus, Who hast this day made me a partaker of Thy Body and Blood, which Thy mercy hath given, and my faith hath received into my soul: Grant that I may never lose the benefit thereof; but put Thou Thy fear into my heart, that I may keep those vows and promises which I have this day made to Thee in my mind, that I may not sin against Thee. Endue me with all those graces which grow in Thy faithful people through this communion of Thy

precious Body and Blood, and hereafter bring me to Thine everlasting glory, for Thy merits and mercies' sake. Amen.

Here you may say again the Collects for those graces which you most need, or any other prayers from the Prayer-Book that you find useful to you.

Then conclude with the Lord's Prayer, and this blessing :

The blessing of God Almighty, Father, Son, and Holy Ghost, be with me, and with all whom God has given me, this day and for evermore. Amen.

A MEDITATION FOR SUNDAY EVENING.

Recollect, my soul, where thou hast been, and what thou hast been doing. Thou hast been with the Lord of life; and before God, angels, and men, thou hast acknowledged Him, and devoted Thyself to His obedience.

Remember that there may be but a few days, before you must appear at the tribunal of Him, Who hath now entertained you at His table. The next sight you have of Him may be upon His throne, as One

That is ready to judge the quick and the dead.

With what affection has the death of the Lord been now remembered ? Hast thou as sincerely renounced all thy evil ways, and consecrated thyself to the life of Christ, as thou hopest to be saved ? It concerns me nearly, O my soul, to keep Him ever in my thoughts, and to express Him in my life ; that when He comes he may see Himself in me, and behold His Own image in righteousness and true holiness, fairly engraven on my heart. For many will say unto Him at that day, “Lord, we have eaten and drunk in Thy presence, and Thou hast taught in our streets ;” but He will say, “I tell you, I know not whence you are ; depart from Me, all ye workers of iniquity.”—*From Bishop Patrick.*

Read this meditation with all care and seriousness, dwelling upon every thought in it, and pausing at the end of each sentence, that the meaning may sink deeper into your heart ; which indeed you must do, whenever you are engaged in holy meditation, if you wish for the best fruits from it.

When you have done, say,

Let the words of my mouth, and the meditations of my heart, be alway acceptable in Thy sight, O Lord, my strength and my Redeemer.

At Evening Prayer.

Text.—“Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God’s.”—*1 Cor. vi. 20.*

O how plentiful is Thy goodness, which Thou hast laid up for them that fear Thee, and that Thou hast prepared for them that put their trust in Thee!

It was love enough, my Lord and my Saviour, to give Thyself for me on the cross.

There Thou madest a Sacrifice sufficient for the sins of the whole world.

And yet Thou hast done more than this.

Thou hast wrought new miracles of love, and, as if it were not enough to give Thyself for me on the cross, Thou hast found out a way to give Thyself to me in Thy

holy Sacrament, to become the very food, the life, the strength, the support of my soul, to become one with me, to become the very soul of my soul.

Praise the Lord, O my soul, and forget not all His benefits.

Praised be the Lord daily, even the God Who helpeth us, and poureth His benefits upon us.

Blessed be my strong helper, and praised be the God of my salvation.

I will love Thee, O Lord my King, I will praise Thy name forever and ever. Amen. Amen.

O gracious Lord, forgive me all my sins, accept all my prayers and praises, supply all my wants, and establish me, through Thy grace, in every good word and work. |

And I pray not for myself alone; but grant, I beseech Thee, that the hearts of all who have this day received Thee may be joyful and glad in Thee; and give repentance to all those who have despised and rejected Thee. Amen.

Almighty God, with Whom do live the spirits of them that depart hence in the Lord, and with Whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; I give Thee hearty thanks for the good examples of all those Thy servants, who, having finished their course in faith, do now rest from their labours. And I beseech Thee, that I, with all those who are departed in the true faith of Thy holy Name, may have my perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

Psalm cxxvi.

Our Father, &c.

[The proper Collect.]

[Prayers for particular graces.]

God the Father, &c.

THE MONDAY AFTER.

UNION WITH CHRIST AND WITH EACH OTHER IN HIM.

At Morning Prayer.

Text.—“The Cup of blessing which we bless, is it not the communion of the Blood of Christ? The Bread which we break, is it not the communion of the Body of Christ? For we, being many, are one Bread and one Body; for we are all partakers of that one Bread.”—*1 Cor. x. 16, 17.*

O Father of mercies, and God of all comfort, Who out of the abundance of Thy love hast given us Thine only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life:

I confess that I am a miserable sinner, and unworthy of the least of Thy mercies.

Yet of Thy goodness Thou hast called me to the fellowship of Thy Son, and made me a partaker of Him.

Give me therefore, I beseech Thee, such grace, that I may embrace Him in my heart, and evermore possess Him as my own; that

henceforth He dwell in me and I in Him,
He be one with me and I with Him, through
the same Jesus Christ our Lord. Amen.

O blessed Jesus, teach me to love Thee
always; to have Thee in my heart, and to
walk always as in Thy presence.

And give me grace, O Thou Who hast
loved me, for Thy sake to love my neigh-
bour as myself; especially all good and
holy persons, whom Thou hast washed in
Thy Blood, and feedest with Thyself, the
Bread of Heaven.

Remember and have mercy on my (*dear parents, my husband, or wife, my children, brothers and sisters, godchildren, master or mistress, &c.,*) friends and relations; on all who have done me harm; all whom I have offended; all whom I have hurt or neglected to help in soul or body.

Pardon all those *with whom I have sinned*; all whom by precept, or example, I have led astray. Grant that we may henceforth all so live here, that we may meet hereafter in the Paradise of God.

Have mercy upon all Thy holy Church; upon all the Clergy, particularly those who have the care of my soul, and grant that we may all live up to our calling, and so glorify Thy holy Name.

Give Thy grace and blessing to all Christian people; convert all unbelievers and sinners, and bring all stray sheep back into Thy fold; particularly have mercy upon [Here you may name any one for whom you desire God's guidance.]

O blessed Spirit of God, proceeding from the Father and the Son, be with me and with all for whom I pray, and daily increase in us Thy manifold gifts of grace. Amen. Amen.

Psalm cxxxiii. (which speaks of the union of God's people in Christ, and the blessedness of it.)

Our Father, &c.

[The proper Collect.]

[Prayers for particular graces.]

God the Father, &c.

For reading, take No. IX. in Appendix II.

At Evening Prayer.

Text.—“Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God.”—*Eph.* v. 2.

I humbly thank Thee, O my loving Saviour, for that great goodness shown to me and others, Thine unworthy servants; when, at Thy holy Table, Thou gavest to our faith Thyself, the bread of life, to strengthen and sustain our drooping souls.

Grant that this partaking of Thee may pour new life into our hearts, that we may believe in Thee, love Thee, and follow Thee more heartily than we have ever done.

I give Thee thanks, O gracious Lord, for all the graces and blessings in which Thy saints have communion one with another; for breathing, through Thy holy Sacraments, into Thy Mystical Body, the Church, the Spirit of love and charity, that all that believe in Thee may love one another, and all join in loving Thee.

Make us ever more and more to be one

with Thee and with each other, by giving us all more and more of Thine Own mind and Spirit. Amen.

O Eternal Father, to Thee I commend myself and all whom Thou hast given me, beseeching Thee to direct our lives in peace, and to grant that our end may be Christian and acceptable, and if it please Thee, without pain.

Gather us unto the feet of Thine Elect, when Thou wilt and as Thou wilt, only without shame and sins.

And grant that we may find mercy and favour with all Thy Saints who from the beginning have pleased Thee, Patriarchs, Prophets, Apostles, Martyrs, Confessors, and every just spirit departed in the faith of Thy Christ.

Hear me, O Lord, and answer me, for the sake and through the merits of Thy beloved Son, our Saviour Jesus Christ. Amen.

Psalm cxxii.—(The city at unity in itself is the Church, all the members of which are joined to the same Head, and have all received the same Spirit.)

Our Father, &c.

[The proper Collect.]

[Prayers for particular graces.]

God the Father, &c.

THE TUESDAY AFTER.

PERSEVERANCE IN THE NARROW WAY.

At Morning Prayer.

Text.—“ They that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run and not be weary : and they shall walk and not faint.”—*Isa. xi. 31.*

I have humbly offered unto Thee, O Lord, the sacrifice of a troubled spirit, in union with the Sacrifice and Sacrament of the Body and Blood of Thy Son, my Saviour.

For I am grieved to have offended Thee, Who art so good, so kind, so merciful to me. I confess and bewail my many great and

crying sins, particularly [Here think of the sins into which you are most apt to fall.]

I confess them in the bitterness of my soul. Would that I had never sinned against so good a God ! Would that I had always preserved my baptismal innocence !

Yet for the sake of Him in Whom I have believed, Whom Thou hast given for the healing of my soul, accept my sorrowful petitions, and forgive me all my sins.

Henceforth, not in mine own strength, but through Thine aiding grace, I resolve to fight against, and to overcome, those sins which have brought me to such shame and misery.

Be pleased, by Thy abundant grace and power, conveyed through Thy most holy Sacrament, to stablish, strengthen, settle me.

With my whole heart have I sought Thee ; O let me not go wrong out of Thy commandments.

Hold Thou up my goings in Thy paths that my footsteps slip not.

O quicken me after Thy loving kindness,
and so shall I keep the testimonies of Thy
mouth.

Guide, strengthen, and accept me, graci-
ous Lord, in all my works and ways, for
the sake of Thy Son, our Saviour, Jesus
Christ. Amen.

Psalm xxv.

Our Father, &c.

[The proper Collect.]

[Prayers for particular graces.]

God the Father, &c.

For reading, see No. X. in Appendix II.

At Evening Prayer.

Text.—“ Let us lay aside every weight, and the sin
which doth so easily beset us; and let us run with
patience the race that is set before us, looking unto
Jesus the author and finisher of our faith.”—*Heb. xii.*
1, 2.

Give me grace, O Merciful Father, that I
may bring to good effect the desires and
purposes with which I went so lately to Thy
holy table.

Without Thee I can do nothing, but Thy
strength is made perfect in my weakness.

Give me a saving faith and knowledge, a sincere love for Thee, and for Thy holy word; a hearty desire to please Thee; a fear of offending Thee; a zeal for Thy glory, and a great regard for everything that belongs to Thee.

Give me grace to love my neighbour as myself, to submit myself to all my betters, to hate all lying, fraud, and wrong.

Give me a tender conscience, a meek and quiet spirit, a charitable, a humble, and a contented mind.

Give me power over the lusts of the flesh. Let me not follow the customs of a wicked world. O keep me from the ways of the destroyer.

Leave me not to my own choice; keep me from pride and from presumptuous sins; from wicked principles and wicked company.

Order my steps in Thy word, and so shall no wickedness have dominion over me.

Lead me forth in Thy truth, and learn me; for Thou art the God of my salvation;

In Thee hath been my hope all the day long.

O keep my soul and deliver me: let me not be confounded, for I have put my trust in Thee.

In Thee, O Father, is my trust; from Thee do I hope for grace, mercy, and salvation, for the sake of Jesus Christ Thy Son, and through the sanctifying influences of the Holy Ghost.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm cxxi.

Our Father, &c.

[The proper Collect.]

[Prayers for particular graces.]

God the Father, &c.

During the rest of this week add the following Collect to your usual prayers, morning and evening:

O merciful Lord God, Who hast vouch-

safed to feed us, Thy unworthy creatures, with that Bread which came down from heaven, and giveth life unto the soul; so strengthen and sustain me, I beseech Thee, with Thy most gracious gifts, that I may resist all the temptations of the world, the flesh, and the devil, and walking in the way of Thy commandments, may glorify Thy holy Name through Jesus Christ our Lord. Amen.

This Prayer may be used daily by those who communicate every Sunday or more frequently.

Observation 1.—If you have communicated privately with a sick person, you will do well to use all the prayers after Communion in this book on the evening of that day, and on the following days, as directed.

If for any reason this cannot be done, at least use all that is set down for Sunday after Communion, and say the above Collect for some days after.

Observation 2.—When the Communion is administered on any other day than Sunday, you will have to begin your preparation on the same day the week before, using, at your Evening Prayers, the texts and prayers which are here set down for the Sunday evening, before; the next day, those for Monday, and so on all through.

A PRAYER FOR THOSE WHO ARE NOT
ABLE TO COMMUNICATE.

If you are kept at home by sickness, or any other just cause, you should endeavour to make up, as far as possible, for the loss you have sustained, by increase of private devotion. This will doubtless bring a blessing, though, of course, nothing can supply the place of the Sacrament when it can possibly be had.

The following prayer was composed by the holy Bishop Wilson, for the use of those unfortunately deprived of the spiritual food needful for their soul's health.

St. Luke xxii. 19.—“This do in remembrance of Me.”

O good Saviour, I will, through Thy grace, do this in remembrance of Thee, and in obedience to Thy command, as well as I am able.

I do therefore, this good day, join in desire and spirit with every Christian congregation in the world which truly celebrates this holy mystery.

With them I join in giving my devoutest thanks to Thy Almighty Father and our gracious God, Who did not overlook lost

mankind; but sent Thee, His only Son, to reueem us.

With them I call to remembrance what Thou hast done and suffered for us: Thine incarnation, Thy laborious life: Thy bitter passion: Thy death and resurrection: the great deliverance Thou hast thereby wrought for all mankind; and the obligations Thou hast laid upon us.

I acknowledge and receive Thee, O Jesus, as our heavenly Teacher: as our example and pattern: as our only Mediator and Advocate with God: and as the Sovereign Judge of all mankind.

With Thy Church I join in pleading the merits of Thy all-sufficient Sacrifice with Thy Eternal Father: I rely upon that Sacrifice for the pardon of all my sins: for the assistance of the Divine grace: for deliverance from the corruption of my own nature, and from the malice and snares of the devil; for the fellowship of the Holy Ghost, and for a blessed resurrection; the Lord Almighty, for Thy sake, being reconciled unto me.

I devote my spirit, soul, and body, to Thee, and to Thy service, beseeching Thee to give me grace never wilfully to depart from Thy laws.

I join with Thy Church, and plead the merits of Thy Sacrifice, for all estates and conditions of men: that none may deprive themselves of that happiness which Thou hast purchased by Thy death;

For all Christian kings and governors; for all Bishops and pastors, that they may preserve the sacred rights committed to their trust;

For all that strive to propagate Thy Gospel; for a primitive zeal in all that fear Thy Name; for all that sit in darkness, or in error, or are destitute of necessary means of instruction; for all that sincerely seek the truth; for all sinners, that they may have grace and strength to break their bonds;

For all that are in adversity; for all that suffer wrongfully, or that are deprived of their just rights; for all that are in pain of body, or anguish of mind and spirit; for all

that are tempted, or in danger of falling into despair; for all that are in slavery, under persecution, in prison, or in poverty; for all persons and places in distress by the sword, pestilence, and famine.¹

For all that are in their last sickness, that they may omit nothing that is necessary to make their peace with God;

For all widows and fatherless children; for all that call upon God, and have none else to help them;

For this land and this Church, that the Lord may avert the judgments which we justly deserve;

For our friends, our relations, our benefactors, and our enemies; for all that have desired our prayers, and for the whole mystical Body of Christ:

Beseeching the Almighty God, the Creator and Redeemer of all, to have mercy upon all whom He has made and redeemed, and to

¹ We remember you in our sacrifices, and in our prayers, as reason is, and as it becomes us to think upon our brethren.—*1 Macc. xii. 11.*

give unto all grace and help, according to the necessities they labour under, for Thy sake, O Lord Jesus, to Whom, with the Father and the Holy Ghost, be all honour and glory, dominion and power, for ever and ever. Amen.

APPENDIX I.

I.

PRAYERS FOR HOLY SEASONS.

The following may be used, both Morning and Evening, with the Prayers in this volume.

At Christmas.

O God, Who makest us glad with the yearly remembrance of the birth of Thine only Son Jesus Christ; grant that, as I joyfully receive Him for my Redeemer, so I may with sure confidence behold Him, when He shall come to be my Judge, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

During Holy Week.

While preparing for Easter Communion.

Hear me, O Lord, and remember now the hour in which Thou didst once commend Thy

blessed Spirit into the hands of Thy Heavenly Father, when with a torn body and a broken heart, Thou didst show forth the bowels of Thy mercy, and die for us. I beseech Thee, O Thou brightness and image of God, so to assist me by this Thy most precious death, that being dead unto the world, I may live only unto Thee; and at the last hour of my departing from this mortal life, I may commend my soul into Thy hands; and that thou mayest receive me into immortal life, there to reign with Thee for ever and ever. Amen.

On Easter Day, and the Monday and Tuesday following.

O God, Who for our redemption didst give Thine only-begotten Son to the death of the Cross, and by His glorious resurrection hast delivered us from the power of our enemy; grant that I may so die daily unto sin, that I may evermore live with Him in the joy of His resurrection, through the same Jesus Christ our Lord. Amen.

Before Communion on Holy Thursday, or Ascension Day

Grant, I beseech Thee, O Lord and Saviour, that I may receive in these mysteries, for which I am making preparation, the fulness of Thy grace; that I may be made meet to

live with Thee for ever in those mansions, whither Thou art gone to prepare a place for me, and where Thou livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

For Whitsuntide, before Communion.

Pour down, I beseech Thee, O Lord, upon Thy servant, the Spirit of grace and supplication, that, beholding in these holy mysteries Him Whom, by my sins, I have pierced, Jesus Christ crucified, I may mourn with a godly sorrow, be quickly healed, and live through Him, Who liveth and reigneth with Thee in the unity of the same Spirit, Jesus Christ our Lord. Amen.

II.

PRAYERS FOR PARTICULAR GRACES.

For Faith.

Almighty God, Whom without faith it is not possible to please, enable me, I beseech Thee, so perfectly to believe in Thy Son Jesus Christ, that my faith in Thy sight may never be reproved ; and grant that as I am called to a knowledge of Thy grace and faith in Thee,

I may avoid all those things that are contrary to my profession, and follow all such as are agreeable to the same; through Jesus Christ our Lord. Amen.

For Hope.

O God, Who hast prepared for all those who put their trust in Thee such good things as pass man's understanding: give unto me, Thine unworthy servant, such a good hope of life eternal in the heavens, that in all griefs and trials of this uncertain world, my heart may be set on those unfading joys, which Thou hast promised through Jesus Christ our Lord. Amen.

For the Love of God, which is the first part of Charity.

O God, the God of all goodness and grace, Who art worthy of a greater love than we can either give or understand; fill my heart, I beseech Thee, with such love towards Thee as may cast out all sloth and fear, that nothing may seem too hard for me to do or suffer in obedience to Thee; and grant that, by thus loving, I may become daily more like unto Thee, and finally, obtain the crown of life, which Thou hast promised to those who unfeignedly love Thee; through Jesus Christ our Lord. Amen.

*For the Love of Man, which is the second part
of Charity.*

Blessed Lord, who hast given us a new commandment, that we should love one another, and hast taught us that where envy and strife is, there is confusion and evil work; give me such a measure of Thy grace that I may be kindly disposed towards all men, and never be the cause of division among any of Thy people. Put away from me all bitterness, and wrath, and anger, and evil speaking, with all malice; and grant that in honour preferring others I may walk in love, even as Thou, Lord, lovedst me, and gavest Thyself to die for my sins. Amen.

For Chastity.

O Lord Jesus Christ, Who in taking upon Thee our flesh was pleased to be conceived of a pure and holy virgin; grant unto Thy servant grace to withstand all the temptations of the flesh, and with a pure heart and a clean mind to follow Thee in all holy living; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

For Contentedness.

O God, our heavenly Father, Who, by Thy Son Jesus Christ, hast promised to those who seek Thy kingdom and the righteousness

thereof, all things that are needful to their bodies; keep me, I beseech Thee, under the protection of Thy good Providence, and teach me, in whatsoever state I am, therewith to be content. Give me grace to forsake all covetous desires, and so to pass through things temporal, that I finally lose not the things eternal; through Jesus Christ our Lord. Amen.

For Contrition.

O Lord God, Who dost not despise the sighing of a contrite heart, and forgettest the sins and wickedness of a sinner, who mourns and laments truly his old manner of living: grant unto me, O Lord, true contrition of heart, that I may thoroughly despise and detest my sinful life past, and wholly be converted unto Thee; through our Lord and Saviour, Jesus Christ. Amen.

For Devotion.

Assist me mercifully, O Lord, in all my supplications and prayers, that I may not draw near to Thee with my lips while my heart is far from Thee. Give me a hearty desire to pray, and grace to pray faithfully, that I may ever live under Thy most mighty protection here, and praise Thee eternally hereafter; through Jesus Christ. Amen

For Diligence

O God, Who hast commanded that no man

should be idle, but that we should all work with our hands the thing that is good ; grant that I may diligently do my duty in that station of life to which Thou hast been pleased to call me. Give me grace that I may honestly improve all the talents Thou hast committed to my trust ; and that no worldly business, no worldly pleasures, may ever divert me from the thoughts of the life to come ; through Jesus Christ our Lord. Amen.

For the Fear of God.

O most mighty God, Who only art high and to be feared ; grant, I beseech Thee, that I may never stray from Thy commandments through the fear of man, whose breath is in his nostrils ; but fill me, O Lord, with the spirit of Thy holy fear, which is the beginning of wisdom, that I may be obedient to Thy holy will in all things ; through Jesus Christ our Lord. Amen.

For Humility.

Almighty God, Who resistest the proud and givest grace to the humble ; mercifully grant that I may follow the example of the great humility of Thy blessed Son, who did humble Himself to take upon Him our flesh, and to suffer death upon the Cross : convince me that I am less than the least of all Thy mercies.

that, as I am vile in myself, so I may know that I am vile, and may therefore esteem every one better than myself; through Jesus Christ our Lord. Amen.

For Justice.

O God, Who hast taught us that to obtain Thy love we must do unto others as we would they should do unto us; give me grace to cleanse my heart and hands from all fraud and wrong, that I may hurt nobody by word or deed, but be true and just in all my dealings: that so, keeping innocency, and taking heed unto the thing that is right, I may have peace at the last; for the sake of Jesus Christ, Thy Son our Lord. Amen.

For Meekness.

Almighty God, Who hast given Thine only Son, to be unto us both a sacrifice for sin, and also an ensample of godly life; give me grace to learn of Him Who was meek and lowly of heart, to put on bowels of mercy, meekness, and long suffering, to be so far from offering the least injury, that I may never return the greatest; and grant, I beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that I may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.

For Pardon of Sins.

Almighty God, the Father of mercy, and God of all comfort, Who only forgivest sin ; forgive unto me my sins, that, by the multitude of Thy mercies, they may be covered and not imputed unto me ; and grant that, by the operation of the Holy Ghost, I may have power and strength hereafter to resist sin ; through Jesus Christ our Lord. Amen.

For Perseverance.

O Lord, raise up, I pray Thee, Thy power, and come among us, and with great might succour me ; that whereas, through my sins and wickedness, I am sore let and hindered in running the race that is set before me, Thy bountiful grace and mercy may help and strengthen me, that, after the example of all Thy saints departed, I may be faithful unto death, and in Thy good time receive a crown of life ; for the sake of Jesus Christ, Thy Son, our Lord. Amen.

Another.

Almighty and everlasting God, Who not only givest every good and perfect gift, but also increasest those gifts that Thou hast given, I most humbly beseech Thee, merciful God, to increase in me the gift of faith,

that I may truly believe in Thee, and in Thy promises made unto me ; that neither by my negligence nor frailty of the flesh, nor greatness of temptation, nor by any subtle crafts and assaults of the devil, I may be led astray from Thy commandments, but that, continuing steadfast unto the end, I may be saved; through Jesus Christ our Lord. Amen.

For Power over our Enemies.

O merciful Father, by Whose power and strength we may overcome our enemies, both bodily and ghostly ; grant me such a measure of Thy grace, that, according to the promises which I made at my Baptism, and renewed at my Confirmation, I may overcome the chief enemies of my soul,—the desires of the world, the pleasures of the flesh, and the suggestions of the evil spirit, and may walk before Thee in righteousness and true holiness all the days of my life; through Jesus Christ our Lord. Amen.

For Sincerity.

O holy Lord, Who searchest the heart and triest the reins; try me, I beseech Thee, and seek the ground of my heart; cleanse it from all hypocrisy, and suffer not any accursed thing to lurk within me: give me truth in the inward parts and purity of heart, that I may see Thee in Thy glorious kingdom; through Jesus Christ our Lord. Amen.

For Temperance.

Gracious Lord, Who art the Author of all good things which we enjoy : give me grace, I pray Thee, to use them with thankfulness and moderation. Grant that my table may not be made a snare unto me, but that I may so eat and drink, that, my flesh being subdued to the Spirit, I may ever obey Thy godly motions in righteousness and true holiness, to Thy honour and glory ; through Jesus Christ our Lord. Amen.

For Thankfulness.

Gracious God, Who hast taught us by Thy holy word that it is a joyful and a pleasant thing to be thankful ; give me grace, I beseech Thee, to be truly and sincerely thankful for all Thy mercies from time to time bestowed upon me, and grant that I may use all Thy gifts and mercies to set forth Thy glory, and to set forward my own salvation ; through Jesus Christ our Lord. Amen.

For Trust in God.

O God, Who never failest to help and govern them whom Thou dost bring up in Thy steadfast fear and love ; grant, I pray Thee, that I may lean only on the hope of Thy heavenly grace, and in all my troubles put my whole trust and confidence in Thy

mercy, casting all my care upon Thee, and being careful for nothing but to keep Thy testimonies, and to think upon Thy commandments to do them. Grant this, O Father, for Jesus Christ's sake. Amen.

N. B.—The foregoing Collects are not meant to supply the place of those provided by the Church, which may be used instead of them, or with them, as you think best. The Prayer Book will generally furnish all that is necessary, but there are times when it is an advantage to have other aids at hand.

The following Table* of Collects is added to assist you in finding petitions for Christian graces in the Book of Common Prayer.

<i>Comfort of the Holy Ghost.</i>	{ First Sunday after Ascension.
<i>Illumination</i>	Whitsunday.
<i>Direction of the Holy Ghost</i>	{ Nineteenth Sunday after Trinity.
<i>Manifold gifts of the Holy Ghost.</i>	St. Barnabas.
<i>Means of Grace</i> {	St. Bartholomew, St. Luke.
<i>Hearing</i>	Second Sunday in Advent.
<i>Reading</i>	First Sunday in Lent.
<i>Fasting</i>	Tenth and Twenty-third
<i>Praying</i>	Sundays after Trinity.
<i>To Convert us from Sin...</i>	{ First Sunday in Advent.
	First Sunday after Easter.
	St. Andrew.
	St. James.
	St. Matthew.
<i>Pardon of Sin, and Acceptance of God.</i>	Twelfth, Twenty-first, and Twenty-fourth Sundays after Trinity.
	Purification.
	Second Sunday after Epiphany.

* From the Table in Bishop Wilson's *Sacra Privata*.

<i>To Rescue us from Temptation.</i>	{ Fourth Sunday in Advent. Fourth Sunday after Epiphany. Eighteenth Sunday after Trinity.
<i>To enable us to do good.</i>	{ Fifth Sunday after Easter. First, Ninth, Eleventh, Thirteenth, Seventeenth, and Twenty-fifth Sundays after Trinity.
<i>To bring us to glory.</i>	{ Epiphany. Sixth Sunday after Epiphany.
<i>Regeneration</i>	Christmas day.
<i>Charity</i>	Quinquagesima.
<i>Mortification</i>	{ Circumcision. Easter-eve.
<i>Contrition</i>	Ash Wednesday.
<i>Sincerity</i>	Third Sunday after Easter.
<i>Love of God and His Laws</i>	{ Fourth Sun. after Easter. Sixth and Fourteenth Sunday after Trinity.
<i>Heavenly Desires</i>	Ascension.
<i>Faith, right.</i>	Trinity Sunday.
<i>Faith, firm.</i>	{ Seventh Sun. after Trinity. St. Thomas. St. Mark.
<i>Imitation of Christ</i>	{ Sixth Sunday in Lent. Second Sun. after Easter. St. Stephen. St. Paul. St. Philip and St. James. St. John Baptist.
<i>Imitation of Saints</i>	{ Innocents. All Saints.
<i>Guarding of Angels and God's Providence</i>	{ Second, Third, Fourth, and Twentieth Sundays after Trinity. St. Michael.
<i>Deliverance from Enemies</i>	Third Sunday in Lent.
<i>Deliverance from Judgments.</i>	{ Sexagesima. Septuagesima. Fourth Sunday in Lent.

<i>Support under Afflictions...</i>	{ Third and Fourth Sundays after Epiphany.
<i>Defence from evil, and supply of good</i>	Eighth and Fifteenth Sun- days after Trinity.
<i>For Jews, Turks, &c.</i>	Good Friday.
<i>That ministers may be fit, diligent, and successful .</i>	St. Matthias, St. Peter. Third Sunday in Advent.
<i>That the people may be kept in truth, unity, and peace</i>	First col. for Good Friday. St. John, SS. Simon and Jude. Fifth, Sixth, and Twelfth Sundays after Trinity.

APPENDIX II.

You will find an advantage in reading the following instructive pieces, as you are directed in the body of the book, because the portion for each day bears upon the same subject as the prayers for that day. If you are able to communicate frequently, of course it will not be necessary for you to go through them every time. But since it is best to have a *fixed rule* for every thing, you are advised to read them, as directed, once every quarter without fail.

I.

1.—The holy Apostles of Christ, who were present when He first administered this Sacrament, give us the following account of its end and institution :

They signify to us, in the first place, that *this Sacrament* was ordained by Christ the same night in which He was betrayed ; and after they had observed the *Passover*, which had been ordained to preserve the memory of their great deliverance from the bondage in *Egypt*, and which did prefigure, and

was a prophecy of, a much greater deliverance, which Jesus Christ was to be the author of, not only for them but for all mankind ; and which *prophecy* was surprisingly fulfilled by that people, without knowing what they were doing, when they crucified Jesus Christ, *the true Paschal Lamb*, the very *same* month, the very *same* day of the month, and the very *same* hour of the day, that the *Paschal Lamb* was first ordained to be sacrificed.

Now, after the *Paschal Supper*, as the Apostles relate it, Jesus Christ took bread and blessed it, and brake it, and gave it to his disciples, saying, "Take, eat : This is My Body which is given for you: this do in remembrance of Me." He took also the cup, and gave thanks, and gave it to them, saying, "Drink ye all of This: for this is my Blood of the new covenant which is shed for you, and for many, for the remission of sins. This do, as oft as ye shall drink it, in remembrance of Me: for as oft as ye shall eat this Bread, and drink this Cup, ye do show the Lord's death, till he come."

In obedience, therefore, to this command of Jesus Christ, Who has delivered us from a much greater bondage than that of *Egypt*, the Christian Church keeps up the memory of *His love*, *His sacrifice*, and *His sufferings*, and *death*, after this solemn manner.

First; as an acknowledgment that our lives, and all that we eat or drink to preserve them,

are owing to the bounty of God, we present upon *His table*, by the *hands* of His own minister, a portion of His creatures, the best we have for the support and comfort of our natural life, namely, *bread* and *wine*. After this, the *bread and wine* are consecrated, the *bread* is broken, and the *wine* poured out, to represent the death of Christ, Whose Body was broken, and Whose Blood was shed for us.

Then the *minister of God*, as the *steward* of Christ's household, applies these blessings to every person, who receives this Sacrament, in this devout prayer: "The Body and Blood of Christ, Which were given and shed for thee, preserve thy body and soul unto everlasting life."

And we may be assured of it that this *Sacrament* will be to every worthy communicant, what the *tree of life* would have been to Adam and Eve in Paradise; and that as *they*, had they continued obedient, would have been in no danger of temporal death, even so *we*, while we feed on this Bread, now endued with a life-giving Spirit, and live as we ought to do, are in no danger of death eternal: these being *pledges* to assure us, that as certainly as bread and wine do nourish our bodies, so do these seal to us all the benefits which Jesus Christ hath purchased for us, by His sacrifice and death.—BISHOP WILSON.

2.—*That we may receive the Holy Sacrament so as to be always the better for it, it is requisite*

that we do it often ; for the oftener we do it the more expert we shall be at it, the more benefit and comfort we shall receive from it.

. . . . It is by frequent acts that habits are produced ; it is by often eating and drinking this spiritual food that we learn how to do it, so as to digest and convert it into proper nourishment for our souls. . . . I shall say no more, but that I never expect to see our Church settled, primitive Christianity revived, and true piety and virtue flourish again among us, till the Holy Communion be oftener celebrated than it hath been of late in all places of the kingdom ; and am sure that, if people were but sensible of the great advantage it would be to them, they would need no other arguments to persuade them to frequent it as often as they can. For we should soon find, as many have done already, by experience, that this is the great means appointed by our ever blessed Redeemer whereby to communicate Himself, and all the merits of His most precious death and passion, to us, for the pardon of all our sins, and for the " purging of our consciences from dead works to serve the living God." So that, by applying ourselves thus constantly unto Him, we may receive constant supplies of grace and power from Him to live in His true faith and fear all our days ; and by conversing so frequently with Him at His holy table upon earth, we shall always be fit and ready to go to Him,

and to converse perpetually with Him in His kingdom above, where we shall have no more need of sacraments, but shall see Him "face to face," and adore and praise Him for ever; as for all His other blessings, so particularly for the many opportunities He hath given us of partaking of His most blessed Body and Blood.—BISHOP BEVERIDGE.

II.

1.—As every Christian is obliged, at the peril of his soul, to observe it, so the duty must be such as every one, even the most unlearned, may understand, if it is not his own fault.

And so indeed it is; for as an *Israelite* (Lev. i. 4) under the law being obliged to lay his *hand* upon the *head* of his sacrifice, confessing his sins, and laying them, as it were, *upon that creature*, as he did easily understand that this was to show him that death was the due reward of sin; that this ought to humble him before God, and to give him the greatest abhorrence of sin, which could not be pardoned but by the loss of life of an innocent creature; as this was plain to the meanest *Israelite*, even so the most unlearned *Christian*, when he considers that our Lord Jesus Christ became a sacrifice for us, and that on Him all our sins were laid, on Him Who knew no sin; he will

easily understand how sad our condition was which required such a sacrifice: that this, therefore, ought to humble us, to lead us to repentance, to make us fearful of offending God, and to abhor those sins which cost Jesus Christ His life, before God could be prevailed with to pardon them.—BISHOP WILSON.

2.—As this Sacrament looks back, it is a memorial which our Saviour hath left in His Church of what He was pleased to suffer for her. For, though these sufferings of His were both so dreadful and holy as to make the heavens mourn, the earth quake, and all men tremble; yet because the greatest things are apt to be forgotten when they are gone, therefore He was pleased at His last supper to ordain this as a holy memorial, representation, and image of what He was about to suffer. So that when Christian posterity (like the young Israelites, who had not seen the killing of the first Passover) should come to ask after the signification of these things—this Bread, this Wine, the breaking of the one, the pouring out of the other, and the participation of both—this sacred mystery might expose to faithful beholders, as a present and constant object, both the martyrdom and the sacrifice of this crucified Saviour, giving up His flesh, shedding His blood, and pouring out His very soul for the expiation of their sins. . . . Here, then, faith must be as true a substance

of those things past, which we believe, as it is of the things yet to come, which we hope for ; by the help of which strong faith the worthy communicant, being prostrated at the Lord's table as at the very foot of His cross, shall with earnest sorrow confess and lament all his sins, which were the nails and spears that pierced our Saviour. We ourselves " have crucified that Just One. Men and brethren, what shall we do ?" He shall fall amazed at that stroke of Divine justice, that could not be satisfied but by the sufferings and death of God. How dreadful is the place ! How deep and holy is this mystery ! What inconceivable mercies of God the Father, Who so gave up His only Son, and of God the Son, Who thus gave Himself up for us !—DEAN BREVINT.

III.

1.—When Christ was consecrated on the cross and became our High Priest, having reconciled us to God by the death of the cross, He became infinitely gracious in the eyes of God, and was admitted to the celestial and eternal priesthood in heaven, where, in the virtue of the cross, He intercedes for us, and represents an eternal Sacrifice in the heavens on our behalf. . . . That there is no other sacrifice to be offered but that on the cross, it

is evident, because "He hath but once appeared, in the end of the world, to put away sin by the sacrifice of Himself;" and therefore, since it is necessary that He hath something to offer, so long as He is a Priest, and there is no other sacrifice but that of Himself offered upon the cross, it follows, that Christ, in heaven, perpetually offers and represents that Sacrifice to His heavenly Father; and in virtue of that, obtains all good things for His Church.

Now, what Christ doth in heaven, He hath commanded us to do on earth: that is, to represent His death, to commemorate His Sacrifice, by humble prayer and thankful record; and by faithful manifestation and joyful Eucharist, to lay it before the eyes of our heavenly Father, so ministering in His priesthood, and doing according to his commandment and example; the Church being the image of heaven; the Priest, the minister of Christ; the holy table being a copy of the celestial altar: and the eternal Sacrifice of the Lamb slain from the beginning of the world, being always the same: it bleeds no more after the finishing of it on the cross; but it is wonderfully represented in heaven, and graciously represented here; by Christ's action there, by His commandment here. And the event of it is plainly this, that as Christ, in virtue of His Sacrifice on the cross, intercedes for us with His Father, so does the minister of

Christ's priesthood here; that the virtue of the Eternal Sacrifice may be salutary and effectual to all the needs of the Church, both for things temporal and eternal.—BISHOP TAYLOR.

2.—The Sacrifice that is most proper and peculiar to the Gospel is the Sacrament of our Lord's Supper, instituted by our Lord Himself, to succeed all the bloody sacrifices in the Mosaic law.

It may as properly be called a sacrifice as any that was ever offered, except that which was offered by Christ Himself: for *His*, indeed, was the only true expiatory sacrifice that was ever offered. Those under the law were only types of His, and were called sacrifices only on that account, because they typified and represented that which He was to offer for the sins of the world; and, therefore, the Sacrament of Christ's Body and Blood may as well be called by that name as they were. They are *typical*, and this is a *commemorative* sacrifice. They foreshowed the death of Christ to come; this shows forth His death already past. “For as often,” saith the Apostle, “as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come.” 1 Cor. xi. 26. This is properly our Christian Sacrifice, which neither Jews nor Gentiles can have any share in, as the Apostle observes: “We have an altar, whereof they have no

right to eat which serve the tabernacle." Heb. xiii. 10. An altar, where we partake of the great Sacrifice, which the eternal Son of God offered up for the sins of the whole world, and ours among the rest: that Almighty God may be reconciled to us, and receive us again into His love and favour, and make us happy in the enjoyment of it forever. Which is so great a blessing, that they who really mind their own good and welfare can no more forbear to partake of this Sacrament, when they may, than they can forbear to eat when they are hungry, and have meat before them.—
BISHOP BEVERIDGE.

IV.

1.—Jesus Christ, while He was on earth, had told His disciples and followers, that He was *the bread of life*, the life-giving bread, *which came down from heaven, which, if any man should eat, he should live for ever*: that *this bread is His flesh, which He would give for the life of the world*. He adds, "*Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day.*"

These were then, indeed, strange sayings to

His followers. Some said, "How can this man give us His flesh to eat?" Others were offended, and departed from Him. But when His time came, that He was to die, and to become a sacrifice for the sins of the world, He explained Himself to His Apostles, when He appointed that ordinance or sacrament, which is called the Lord's Supper. For then He took bread, and having blessed it, He gave it to His disciples, and said, "*This is My Body which is given for you.*" And of the wine He said, "*This is My Blood which is shed for you and for many; EAT THE ONE, AND DRINK THE OTHER, IN REMEMBRANCE OF ME.*"

Then they understood that when, before He had spoken of eating His flesh, and drinking his blood, as necessary to eternal life, He did not mean it in such a manner as they then understood it; but in a spiritual manner, as He now explained it; namely, that Christ is our life, the food of our souls, in this Sacrament. As common bread is the food of our bodies, so this is the support of our spiritual life.—BISHOP WILSON.

2.—"He that eateth Me shall live by Me." The words spoken concerning that are both "spirit and life," whether we seek for the spirit, or seek for life. Such was the means of our death, by eating the forbidden fruit, the first-fruits of death: and such is the means of our life, by eating the flesh of Christ, the first-fruits of life.

And herein we shall very fully fit, not the time only and the means, but also the manner. For as by partaking the flesh and blood, the substance of the "first Adam," we came to our death, so to life we cannot come, unless we do participate with the flesh and blood of the "Second Adam," that is, Christ. We drew death from the first, by partaking the substance; and so must we draw life from the second, by the same. This is the way; become branches of the Vine and partakers of His nature, and so of His life and verdure both.—BISHOP ANDREES.

3.—The blessed Body and Blood of Christ, received, as it ought to be, with a quick and lively faith, will most certainly have its desired effect; but it operates, for the most part, upon our souls, as our ordinary food doth upon our bodies, insensibly and by degrees. We eat and drink every day, and by that means our bodies grow to their full stature, and are then kept up in life, health, and vigour, though we ourselves know not how this is done, nor perhaps take any notice of it. So it is with this spiritual meat and drink, which God hath prepared for our souls. By eating and drinking frequently of it, we grow by degrees in grace, and in "the knowledge of our Lord and Saviour Jesus Christ," and still continue steadfast and active in the true faith and fear of God, though, after all, we may be

no way sensible how this wonderful effect is wrought in us, but only as we find it to be so by our own experience. And if we do that, we have no cause to complain that we get nothing by it; for we get more than all the world is worth; being strengthened in the inward man, and so made more fit for the service of God, more constant in it, and more able to perform it; or, at least, are kept from falling back, and preserved from many sins and temptations which otherwise we might be exposed to: and this, surely, is enough to make any one that really minds the good of his soul, to hunger and thirst after this bread and water of life, and to eat and drink it as often as he can, although he do not presently feel the happy effect of it, as some have done, and as he himself sometimes may, when God seeth it necessary or convenient for him. In the meanwhile, he may rest satisfied in his mind, that he is in the way which Christ hath made to heaven; and thank God for giving him so many opportunities of partaking of Christ's Body and Blood, and also grace to lay hold of them, to improve them to his own unspeakable comfort, such as usually attends the worthy receiving of the Lord's Supper; whereby we are not only put in mind of the great Sacrifice which the Son of God offered for our sins, but likewise have it actually communicated unto us, for our pardon and reconciliation to the Almighty Governor of the world.—BISHOP BEVERIDGE.

V.

1.— Happy therefore will all those be, who, after the example of these sick and diseased people, being sensible of their infirmities and danger, do go to Him for help, and take all opportunities of going by faith to the Physician of their souls; He having blessed this very ordinance, for our help and comfort, with a power of healing all our spiritual diseases.

We see (St. Mark vi. 56) that the very border of His garment, by His blessing, had the virtue to heal all those that, through faith in Him, touched it, of all their bodily infirmities. And shall we doubt the blessed effect of this holy ordinance to every worthy communicant, to procure for him the favour of God, the pardon of his sins, the assistance of God's Holy Spirit, and eternal life and happiness after death?

God forbid we should any of us doubt this! God can affix and join His blessings and helps to whatever He pleases. By His appointment, the common waters of Jordan healed Naaman the Syrian. By His appointment, a brazen serpent healed all those that were bitten, only by looking upon it with faith in God's commandments. By the very shadow of St. Peter, many, we are assured, were healed of their diseases. And here, as *many as touched our Saviour's garment were made whole.*

And it is thus that the two Sacraments

become means of salvation to all such as with faith receive them. The *water* in **BAPTISM**, with the blessing and grace of God, has power in it to cleanse us from our sins. And the *bread* in the Lord's Supper, being set apart and blessed, becomes the Bread that nourisheth to eternal life.

Why then does any Christian neglect this sovereign medicine? It is everywhere to be met with, as Jesus Christ Himself was when He was on earth. Wherever Christians live, whether in villages, or cities, or towns, or country, they may have this blessed cure of their disorders, if it is not their own fault.

Our Lord Himself gives us the true reason why people are not sensible of this mercy which is offered them: *They that be whole, that do not feel their disorders and danger, will not be persuaded that they need a physician, but they that are sick.* These, and these only, will be glad of and look out for help.—**BISHOP WILSON.**

2.—And now, if after what has been said, and I hope believed (for we dare not say anything but what Christ has commanded us to say and speak), if, after what you have heard, you are not sensible that your disorders are many, and great, and of very dangerous consequences if not cured; there is no help for it, you must perish.

This is not what our merciful God and

Saviour designed, when He appointed this holy Sacrament to be observed by all that hope for salvation through His merits. He laid down His life, to convince all mankind that their souls were in danger, without His grace and help. He appointed this service, that they might not forget their danger, and that they might have a cure for their diseases and their fears. Whoever will not accept of this remedy, there is no hope left for him; this being the only remedy for our sins, which are the diseases of our souls: the only medicine to obtain our pardon and the grace of God, to mend the corruption of our nature, to increase and to confirm our faith, without which it will be impossible to please God, or to be made whole. In short, this is the only medicine to supply the graces we want; the bread by which the life and health of our souls is to be preserved. It is as much the support of our souls as common bread is the food and support of our bodies. These and many more are the blessings which every Christian may expect who goes worthily to the Lord's table.—IDEM.

VI.

Penitence.—The publican, standing afar off, would not lift up so much as his eyes unto heaven; but smote upon his breast, saying, God, be merciful to me a sinner.

What would become of me, if Thou, O God, shouldst not have mercy upon me ?

When I seriously consider these dreadful truths—that all they are accursed who do err and go astray from Thy commandments ; that the unprofitable servant was cast into outer darkness : when I think of these things, I cannot but fear for myself, and tremble to think of the account I have to give. To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

The Lord is nigh unto them that are of a contrite heart ; and will save such as be of a humble spirit.

Look upon me, gracious Lord, with an eye of mercy ; for thy Name's sake, O Lord, pardon mine iniquities, for they are great.

My only comfort is, they are not too great for Thy mercy.

And the Lord Jesus our Advocate has assured us, even with an oath, that all sins shall be forgiven unto the sons of men. That is, if with hearty repentance and true faith they turn unto God.

O most powerful Advocate ! I put my cause into Thy hands ; let it be unto Thy servant according to this word ; let Thy blood and merits plead for my pardon ; say unto me, as Thou didst unto the penitent in Thy Gospel, Thy sins are forgiven. And grant that I may live to bring forth fruits meet for repentance.

If ye forgive men their trespasses, your

heavenly Father will also forgive your trespasses.

Even the power to perform this most kind condition must be from Thy grace, O Jesus!

And I trust Thou will grant me this grace, because the very will to ask it is from Thee, and from Thy will which wills nothing in vain.

Perfect, therefore, O my Saviour, the work which Thou hast begun in me; and let me feel the effects of Thy grace in the constancy of my devotions,—in the care for my soul,—in the faithful discharge of my duty, and in all such acts of righteousness, piety, and charity, by which I shall be judged at the last day.

Sin no more, lest a worse thing come unto thee. Make me, O Lord, ever mindful of my infirmities and backslidings, that I may be more watchful and more importunate for grace for the time to come.

Blessed are the merciful; for they shall obtain mercy.

Give me, O Lord, a true compassion for the wants and miseries of others, that Thou mayest have compassion upon me.

For there is a joy in the presence of God over one sinner that repenteth.

Lord, increase the number of penitents, and the joys of heaven, in delivering myself and all sinners from the power of the devil, and in vouchsafing us the grace of a true conversion.

Blessed are they that mourn; for they shall be comforted.

O Lord, grant that I may seek for comfort, not in the things of this world, but by a sincere repentance for my sins, by which God is dishonoured, and His judgments hanging over my head.

The Son of Man is come to seek and to save that which is lost.

O comfortable words for lost sinners! God Himself seeks to save them. O Thou who soughest me when I was astray, save me for Thy mercy's sake, and preserve that which Thou hast sought and found.

Come unto Me, all ye that labour, and are heavy laden, and I will give you rest.

O Jesu, conduct and keep me to Thyself, or I shall surely miss the way.

Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure.

It was not in myself, O God, to begin the work of my conversion;—finish, I beseech Thee, what Thou hast begun in me; may I close with Thy grace and persevere unto my life's end.

God retaineth not His anger for ever; because He delighteth in mercy.

O Lord God, behold, we are before Thee in our trespasses; we cannot stand before thee for this.

Pardon, I beseech Thee, the iniquity of Thy servant, according to the greatness of Thy mercy.

O say unto me as Thou didst unto Moses, I have pardoned thee.

All his transgressions that he hath committed, they shall not be mentioned unto him.

Lord, be merciful unto us, for we have sinned in the midst of light, and even against light ; in contempt of the grace we received at our baptism.

If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

These are comfortable words -to one whom the sight of his sins has cast into a dread of the judgments of God. Both that dread, and the hatred of sin, and the dependence upon the promise of God, and the love that that produces in the soul, are owing entirely to the blood of Jesus Christ.

What is Thy servant, that Thou shouldst look upon such a dead dog as I am ?

My only support is, that my sins have not put me out of the reach of that mercy which is infinite.

Who can understand his errors ? O cleanse Thou me from my secret faults.

O Lord, be favourable unto me ; pardon and deliver me from all my sins.

Grant that my great sins may never rise up in judgment against me, nor bring shame and confusion of face upon me.

My soul truly waiteth still upon God, for of Him cometh my salvation.

It is I: be not afraid.

Lord Jesus, in all the troubles that shall befall me, speak these comfortable words to my soul, It is I: be not afraid ; and then I shall be secure both from presumption and despair.

If ye believe not that I am He, (that is, the Messiah, the Son of God,) ye shall die in your sins.

O Jesus, the only refuge of sinners, does the world know what it is to die in sin ? I believe ; Lord, increase my faith, and deliver us all from the dreadful state of final impenitency.

If ye continue in My word, then are ye My disciples indeed.

May I, O Jesus, love the truths of Thy word ; make the Gospel my delight ; and continue in the practice of them to my life's end.

If a man keep My saying, he shall never see death.

O Jesus, Thou hast made known to us another death, besides that which separates the soul from the body. O may Thy grace and mercy secure us from the bitter pains of eternal death.

Say the word, and my servant shall be healed.

I acknowledge, O Jesu, the Almighty power of Thy grace to heal all the disorders of my soul ; O deal with me according to the multitude of Thy mercies, and heal my soul of its sad disorders.

God is a Spirit; and they that worship Him must worship Him in spirit and in truth.

Give me, O Jesus, an inward disposition to holiness, a humble and contrite heart, a dependence on the will of God, an acknowledgment of His goodness, and a zeal for His glory; to which all the ordinances of the law and gospel should lead us.—BISHOP WILSON.

Preparation for Communion. 1.—He that communicateth of this Sacrament unworthily, is accounted guilty of profaning and vilifying the Body and Blood of Christ; we must, therefore, to avoid this guilt, prepare for this great duty by examining and trying ourselves, whether or no we discern aright the Lord's Body, and have that esteem of It, and come with that holy reverence and affection of heart to receive It as becomes us: whether we be constant to our baptismal vow of repentance, faith, and new obedience; thankful to God in Christ for the blessing of redemption, and for the benefits commemorated, sealed, and conferred on us in this Sacrament; and in perfect charity with all men.

If we find upon examination that we are sincere Christians, though very weak and imperfect; and if we continue resolved to keep covenant with God, and desire nothing more earnestly than strength of grace from the Spirit of Christ, to make good our reso-

lutions: we are there to renew our covenant most seriously; we are to rejoice in hope of eternal life, which by this holy Sacrament is sealed anew unto us as often as we worthily partake of it.—**PREF. ELLIS.**

2.—I shall add but one thing more concerning the things which are to be done before the Sacrament; and that is an advice that, if any person, upon a serious view of himself, cannot satisfy his own soul of his sincerity, and so doubts whether he may come to the Sacrament; he do not rest wholly on his own judgment in the case; for if he be a truly humbled soul, it is likely he may judge too hardly of himself; if he be not, it is odds but if he be left to the satisfying his own doubts, he will quickly bring himself to pass too favourable a sentence: or whether he be the one or the other, if he comes to the Sacrament in that doubt, he certainly plunges himself into farther doubts and scruples, if not into sin. On the other side, if he forbears because of it, if that fear be a causeless one, then he groundlessly absents himself from that holy ordinance, and so deprives his soul of the benefits of it. Therefore, in the midst of so many dangers which attend the mistake of himself, I woud, as I said before, exhort him not to trust to his own judgment, but to make known his case to some discreet and godly minister, and rather be judged by his, who will probably (if the case be duly and without any disguise

discovered to him), be better able to judge of him, than he of himself. This is the counsel the Church gives in the exhortation before the Communion, where it is advised, that if any, by other means there before-mentioned, *cannot quiet his own conscience, but require further counsel and comfort, then let him go to some discreet and learned Minister of God's word and open his grief, that he may receive such ghostly counsel, advice and comfort, that his conscience may be relieved, &c.* This is surely such advice as should not be neglected, neither at the time of coming to the Sacrament, nor any other, when we are under any fear or reasons of doubt concerning the state of our souls. And for want of this, many have run into very great mischief, having let the doubt fester so long, that it hath either plunged them into deep distresses of conscience; or, which is worse, they have, to still that disquiet within them, betaken themselves to all sinful pleasures, and so quite cast off all care of their souls.

But to all this it will perhaps be said, that this cannot be done without discovering the nakedness and blemishes of the soul, and there is shame in that, and therefore men are unwilling to do it. But to that I answer, that it is very unreasonable that it should be a hindrance; for, first, I suppose you are to choose only such a person as will faithfully keep any secret you shall commit to him, and so it can

be no public shame you can fear. And if it be in respect of that single person, you need not fear that neither ; for supposing him a godly man, he will not think the worse of you, but the better, that you are so desirous to set all right between God and your soul. But if indeed there were shame in it, yet as long as it may be a means to cure both your trouble and your sin too (as certainly godly and faithful counsel may tend much to both), that shame ought to be despised ; and it is sure it would, if we loved our souls as well as our bodies ; for in bodily diseases, be they never so foul or shameful, we account him a fool, who will rather miss the cure than discover it ; and then it must here be so much greater folly, by how much the soul is more precious than the body.

But God knows it is not only doubtful persons to whom this advice might be useful : there are others of another sort, whose confidence is their disease, who presume very groundlessly of the goodness of their estates : and for these it were most happy, if they could be brought to hear some more equal judgments than their own in this so weighty a business. The truth is, we are generally so apt to favour ourselves, that it might be very useful for the most, especially the more ignorant sort, sometimes to advise with a spiritual guide, to enable them to pass right judgments on themselves ; and not only so

but to receive directions how to subdue and mortify those sins they are most inclined to, which is a matter of so much difficulty, that we have no reason to despise any means that may help us in it.—THE WHOLE DUTY OF MAN.

VII.

1.—*St. Luke xv. 17-24.*—Let us observe the several degrees of a sinner's conversion and penitence. The first is, that he knows his misery, and the corruption of his own heart: the second is, that he resolves to forsake sin and the occasion thereof. A man cannot forsake them both too soon. The third degree is, when a sinner turns towards God, looks upon Him as a Father, entertains a desire to return to Him, takes a resolution of doing it, and is convinced that he must not delay it. The fourth is, his making a confession of his sin, and beginning that confession by a name of love, “my Father:” because the love of God is the foundation of all true repentance. The chief motive to the hatred of sin is, because it is contrary to the goodness of God, and because He, Who is the best of all Fathers, is offended thereby. The fifth is his humbling himself, as being altogether unworthy of the grace and mercy of God. It is love, and the Spirit of adoption, which give

us a right to call God our Father. The acknowledgment of our own unworthiness is an acceptance of the humiliation which is due to the sinner. God, with His grace, prevents the penitent in all his steps. He pours into the heart of all true penitents so much comfort and delight, as inspires them with a holy confidence of the pardon of their sins, and of reconciliation. In the next place, the sinner openly owns his sin, and bears the shame of his ingratitude. The more a penitent humbles himself, the higher does God raise him, and heap upon him greater benefits. To the grace of reconciliation, God adds abundance of other graces, with which He covers the nakedness of a converted sinner, clothing him with Jesus Christ, His righteousness, His merits, His virtues. He seals this new covenant with a lively impression of His Spirit which is the seal of adoption, a pledge of the inheritance in heaven, and an earnest of the eternal promises. He gives him such graces and assistances as enable him to walk in the way of His commandments and in the practice of good works. He must not live either to the world, or to sin, which gave him death, or to himself; but he must live to him Who was made man, on purpose to seek him, and Who died to raise him to life. Let his life, therefore, be one continued act of thanksgiving.

It is in true penitence that the power of a

Saviour, and the truth of salvation, are most evidently seen. Give me, Lord, this true repentance, which restores Thee to sinners, and causes them to find in Thee an Almighty and Divine Saviour.—*QUESNEL.*

*2.—Rules of Caution, or Helps to Obedience;
called by some the Hedge of the Law.*

To break the serpent's head, by guarding against his temptations.

Constantly to remember our latter end.

To live soberly and watch always.

To cut off occasions from the enemy, who seeks occasions.

Never to allow ourselves in idleness:

Nor to converse with vain and disorderly persons; but to frequent and love the company of the good.

To make a covenant with our eyes, and bring our body into subjection.

To give ourselves much unto prayer, and to retire from the world, by the exercise of penitence, abstinence, and mortification.

With these thorns, Lord, let me be hedged about, that I wander not after vanity.

Hold Thou me in with bit and bridle, when I would break away from Thee.

O Thou! Who hast invited me, compel me to come in to mine own happiness.—*BISHOP ANDREWES.*

VIII.

1.—Under the blessed elements, we shall meet our Saviour coming to us. Shall I tell you how to accept that favour, how receive and entertain Him? Cleanse we our hearts, and purify our hands; dress up all the powers and faculties of our souls and bodies with graces and virtues; set our affections and passions all in rule and order, put on the garment of righteousness and true holiness; let us long and thirst and hunger after Him: let us go out to meet Him, accost Him with reverence, welcome Him with prayers and praises, present Him with holy vows and resolutions, and so everywhere demean ourselves with that humility and devotion, that care and diligence over all our ways and steps, that nothing appear in us distasteful or offensive to Him now He is come; and say we to Him in the words of Elizabeth to His mother, “Whence is this to me, that my Lord Himself is come unto me?” to me a sinner, to me the chief of sinners!

Thus if we will entertain Him when He comes. . . . He will not only come unto us, but tarry with us, till He take us with Him to Himself; make us His world to be in, till He remove us into a better; where the soul that humbly here confesses itself the chief of sinners, shall be saved and set among the chiepest saints when He shall come again in glory.—ARCHDEACON M. FRANK.

2.—Our minds, therefore, being rightly disposed and prepared for so great a work, by an humble confession of our sins, by fervent and solemn prayers to God for the pardon of them, and for grace to forsake them, by praising and magnifying His all-glorious Name, and by hearing some part of His holy Word read and expounded to us; we then make bold to address ourselves to our Lord's Table, where the first thing we set about is to exercise our charity, and that in two ways: first, by a liberal contribution of what God hath given us, to the relief of others' necessities; and then by praying for Christ's whole Catholic Church militant here on earth, whereby we do not only profess ourselves to be members of that society, and to live in communion with it, but likewise express our charity to all sorts of persons in it, as our Lord did, by praying for them.

After which the Priest, in an exhortation composed for that purpose, puts the people in mind of the great benefit that will accrue to them, if with a true penitent heart and lively faith they receive that holy Sacrament, and of the greatness of the danger if they receive the same unworthily; and therefore exhorts them to the exercise of the graces before mentioned, and to give their humble and hearty thanks to God, the Father, Son, and Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and

man, Who humbled Himself to the death of the cross, that He might exalt us to everlasting life: and that we might always remember His said death, and the benefits of it, instituted this holy Sacrament, to our great and endless comfort; concluding with the great obligation that lies upon us to bless God for this His inestimable love, and to show forth His praise, not only with our lips, but likewise in our lives, by studying to serve Him in true holiness and righteousness all our days.

The exhortation ended, the Minister invites all, who are thus prepared, to the Lord's Supper, saying to them, "Draw near with faith, and take this holy Sacrament to your comfort." He invites them, first, to "draw near," thereby putting them in mind that they are now invited in Christ's more special presence, to sit down with Him at His Own table; and therefore, as an emblem thereof, should come from the more remote parts of the Church, as near to the said table as they can. But then he adviseth them to "draw near with faith," as without which all their bodily approaches will signify nothing, it being only by faith that they can really draw near to Christ, and take the holy Sacrament to their comfort. But seeing they cannot act their faith aright until they have first confessed and repented of their sins: therefore He calls upon them "to make their humble confession unto God, meekly kneeling on their knees."

And now all that are to communicate, being prostrate upon their knees before God, do in a most humble and solemn manner jointly "acknowledge and bewail their manifold sins and wickedness, which they from time to time have committed in thought, word, and deed, against His Divine Majesty ;" professing themselves "most earnestly to repent of them, humbly beseeching Almighty God to pardon what is past, and to grant them grace for the future to serve and please Him in newness of life, for Christ Jesus' sake."

And while the people continue in this humble posture, begging for mercy and grace at the hands of God, the Minister stands up, and in the name of God assures them, that "He of His infinite mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him ;" and therefore he applies the said promises to them, praying that "Almighty God would accordingly have mercy upon them, pardon and deliver them from all their sins, confirm and strengthen them in all goodness, and bring them to everlasting life ; through Jesus Christ our Lord." And here it is that our faith must begin to work, as it is the substance of things hoped for, so as firmly and constantly to believe, that upon our hearty and sincere repentance we are now absolved from all our former sins, and that from this time forward God will assist us with His grace and Holy Spirit, to serve and please

Him, according to the prayers which we have put up to Him, and the promises which he hath made to us for that purpose, in our Lord and Saviour Jesus Christ: for all the benefit of absolution, as pronounced by the Minister, depends upon this, our believing in the promises and Word of God, upon which it is grounded.

Which, therefore, that we may do, the Minister presently reads some choice sentences of Scripture, wherein God hath promised, or declared his willingness, to pardon and absolve us from our sins in the Blood of His Son, that so we may act our faith accordingly upon them. . . . Having thus exercised our faith, and so got above this world, we are now ready to go into the other, and join with the glorified Saints and Angels, in praising and adoring that God that hath done so great things for us: which that we may do, the Minister calls upon the people to lift up their hearts. And their hearts, being now by faith wholly inclined to God, are as ready to do it as he is to desire it; and therefore immediately answer, "We lift them up unto the Lord." And now their hearts being all lift up together, and so fitted for celebrating the high praises of God, the Minister invites them all to join with him in the doing it, saying, "Let us give thanks unto our Lord God;" which they having consented to, saying, "It is meet and right so to do," he turns himself to the Lord's table, and acknow-

ledges to His Divine Majesty there specially present, that "it is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Him." And then he, looking upon himself and the rest of the communicants as members of the Church triumphant in heaven; and all apprehending themselves, by faith, as in the midst of that blessed society, where they hope, ere long, to be indeed, they join with them in singing forth the praises of the Most High God, saying, "Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name," &c. And certainly, if ever our souls be in heaven while our bodies are upon earth, it must needs be in the singing of this heavenly anthem; when our spirits, with those of just men made perfect, yea, with the whole company of heaven, in so solemn and seraphic a manner adore and magnify the eternal God, our Maker and Redeemer. Especially when we celebrate the Nativity, the Resurrection, and Ascension of our blessed Lord, His mission of the Holy Ghost, and the most Holy Trinity, for which there are proper prefaces appointed, to raise up our hearts as high as possible, in praising God for such transcendent mysteries and mercies as these are.

And now, if ever, our minds must needs be duly prepared to receive the blessed Body and Blood of our dear Lord; and therefore, the

Minister having first acknowledged our unworthiness of so great a mercy, and prayed to God to assist us with his grace to receive it worthily, he then saith the prayer of consecration.

And now there is nothing either said or done, but what puts us in mind of something or other whereupon to employ and exercise our faith.

When we see the bread and wine set apart for consecration, it should mind us of God's eternal purpose, and determinate counsel, to send His Son into the world, and to offer Him up as a sacrifice for the sins of mankind.

The Minister's reading the prayer of consecration alone, none of the people speaking a word, nor anyways assisting him in it, should put us in mind how the whole work of our salvation was accomplished by Christ alone, no mere creature contributing anything at all towards it.

When we hear these words, "Who in the same night that He was betrayed took bread;" we are by faith to behold our Lord at His last Supper, there instituting this Sacrament, which we are now to receive, and distributing it to His Apostles with His Own blessed hands.

When we see the bread broken, then we should call to mind all that grief and pain, those bitter agonies and passions which our Lord suffered for our sins, and in our stead.

How He was wounded for our transgressions, and bruised for our iniquities ; that the chastisement of our peace was upon Him, that by His stripes we might be healed ; how His blessed Body was broken, His hands and feet fastened to the cross with nails driven through them, and all for our sins, even for ours. And so when the Minister takes the cup into his hand, then we are by faith to behold how fast the blood trickled down from our Lord's head, when crowned with thorns ; from His hands and feet, when nailed to the cross ; from His side, when pierced with the spear ; and from His whole Body, when He was in His agony ; and all to wash away our sins ; still believing that it was for our sins that all this precious Blood was shed, for such and such sins, which we know every one of ourselves to have been guilty of.

When we hear our Lord's words pronounced, the words of consecration, "This is My Body, which is given for you ;" and, "This is My Blood, which is shed for you and for many, for the remission of sins ;" then are we steadfastly to believe, that, although the substance of bread and wine still remain, yet they are not now common bread and wine as to their use, but the Body and Blood of Christ, in that sense that he spoke the words ; insomuch that whosoever duly "receives these creatures of Bread and Wine according to Christ's holy institution, in remembrance of His death and

passion, is a partaker of His most precious Body and Blood," as it is expressed in the prayer of consecration.

When we see the Minister distributing this sacramental Bread and Wine to the several communicants, we are then by faith to apprehend our Lord offering His Body and Blood, and all the benefits of His death and passion, to all that are willing and ready to receive them at His hands.

But when it comes to our turns to receive, then we are to lay aside all thoughts of bread, and wine, and Minister, and of everything else that is, or can be, seen: and fix our faith, as it is the "evidence of things not seen," wholly and solely upon our blessed Saviour, as communicating His Own Body and Blood to us, to preserve both our bodies and souls to everlasting life. . . .

And the better to excite and assist us in the exercise of our faith, after this manner, at our receiving the sacramental Bread and Wine, the Minister at the distribution of it first applies the merits of Christ's death in general to each particular person that receives it, saying to every one singly, "The Body of our Lord Jesus Christ which was given for thee, and the Blood which was shed for thee, preserve thy body and soul unto everlasting life," that so I may apply it to myself as the Body and Blood of Him that loved me, and gave Himself for me, to "preserve my body and

soul unto everlasting life." And then he adds, at the distribution of the Bread, "Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving." Whereby I am put in mind to eat it in remembrance that Christ died for me in particular, and then am taught how to feed upon Him, even in my heart, by faith, with thanksgiving. . . .

And hence also it is, that the Church requires us to receive the holy Sacrament kneeling. . . . And, indeed, could our Church be sure that all her members would receive as they ought with faith, she needed not have commanded them to receive it kneeling, for they could not do it any otherwise. For how can I pray in faith to Almighty God to preserve both my body and soul to everlasting life, and not make my body, as well as my soul, bow down before Him? How can I, by a quick and lively faith, behold my Saviour as coming to me, and offering me His Own Body and Blood, and not fall down and worship Him? How can I, by faith, lay hold of the pardon of all my sins, as there sealed and delivered to me, and receive it any otherwise than upon my knees? I dare not—I cannot do it. And they that can, have too much cause to suspect that they do not discern the Lord's Body, and therefore cannot receive It worthily. . . .

And then, lastly, when we have thus spirit-

ually eaten the Flesh of Christ, and drunk His Blood, then we are firmly to believe, and rest fully satisfied in our minds, that according to His Own words, Christ now dwelleth in us, and we in Him: that Christ is one with us, and we with Him: and therefore that God hath now sealed to us the pardon of all our sins, and will enable us for the future, by His Own Spirit, to walk in holiness and righteousness before Him all the days of our life; which faith we are still to exercise all the while that others are receiving; adoring that infinite goodness that is so free and ready to communicate itself to such unworthy creatures as we are.

And when all have received, with the same humble confidence we address ourselves to our Heavenly Father, as now reconciled to us in His Own Son, in that Divine form of prayer which He Himself, Whose Body and Blood we have now received, was pleased to compose, and require us to use on all occasions. After which, having added another prayer, proper for this great and solemn occasion, we join together in saying or singing that incomparable hymn, "Glory be to God on high," &c., the first part whereof was sung by the choir of Heaven at our Lord's nativity, and the rest added by the Primitive, if not by the Apostolical Church, it being the most ancient hymn that we know was ever used both by the Greek and Latin Churches all along; and

if ever we be fit to praise God in so seraphic a manner, it must needs be at this time, now that Christ dwelleth in our hearts by faith, and so assists us in the doing of it. . . .

After all which duly performed, having prayed for God's acceptance of what we have done, and for His blessing upon us, we are accordingly dismissed, as well as may be, with "the peace of God which passeth all understanding," and with the blessing of God Almighty, the Father, Son, and Holy Ghost, which will certainly be and remain with those who thus receive the holy Sacrament always.

—BISHOP BEVERIDGE.

IX.

1.—Now "The Bread which we break, is it not the partaking of the Body, of the Flesh, of Jesus Christ?" It is surely; and by it, and by nothing more, are we made partakers of this blessed union. A little before He said, "because the children were partakers of flesh and blood, He also would take part with them." May not we say the same? Because He hath so done, taken ours of us, we also ensuing His steps will participate with Him, and with His flesh, which He hath taken of us. It is most kindly to take part with Him in that which He took part in with us, and that

to no other end, but that He might make the receiving of it by us a means whereby He might dwell in us, and we in Him; He taking our Flesh, and we receiving His Spirit; by His flesh, which He took of us, receiving His Spirit, which He imparted to us; that as He by ours became *partaker of the human nature*, so we by His might become *partakers of the Divine nature*.—BISHOP ANDREWES.

2.—Another grace necessarily pre-required is charity to our brethren, and readiness to forgive. For this is a communion, as with Christ the Head, so with all the members of His mystical Body. This is the true love-feast of God our Saviour, wherein we profess ourselves inseparably united both to Him and His; if there be more hearts than one at God's table, He will not own them. These holy elements give us an emblem of ourselves. This Bread is made up of many grains, incorporated into one mass; and this Wine is the confluent juice of many clusters. Neither do we partake of several loaves, or variety of liquors, but all eat of one Bread and drink of one Cup.—BISHOP HALL.

3.—We must not come to it in envy, hatred, and malicious thoughts; for that were to give the lie to ourselves, and to contradict our own professions. For when we come there to partake of that one Bread, we profess ourselves to be all one Body, and that we are all the Body

of Christ, and members one of another. We solemnly declare that we will be friends from that day forward, with all persons, and fully reconciled even to our bitter enemies, and to those who have given us the highest provocations, though not for their own sakes, yet for the sake of the blessed Jesus, Who has borne a thousand times more for us, and deserves infinitely beyond what this comes to at our hands. We promise mutually, that we will lay aside all little piques, and not fall out into quarrels or contentions, nor bear ill-will, or be vexatious among ourselves, nor seek our own pleasure, honor, or advantage, at our brethren's loss. But that we will all have a compassionate sense of each other's infirmities, and a tender concern and diligent care for each other's welfare: that we will live as members of the same body, which all feel what befalls any, and are all solaced with the same joys, and all languish in the same sorrows, and all unite in the same ends, and all bear the weaknesses, and supply the needs, and seek the good and pleasure of each other, as they do their own. All this good-will and brotherly kindness, peace and forgiveness towards all persons, we profess in eating together at this feast; and therefore it is most unworthy dealing if we want them, and are even then acted by hatred, envy, and malicious thoughts, which are most opposite and contrary to them. Thus it is necessary, when we confirm this league of love

and friendship to our brethren, that we lay aside all envy and ill-will, and have perfect charity towards all men. And this charity must be shown, as in prayers and good wishes at all times, and in courteous carriage and good offices, as oft as we have opportunity, towards all persons, so particularly in giving alms, and affording relief to such as are in want and necessity; for the league of love whereinto we are then to enter, and which Christ exacts of us, is not only to bestow fair words, or compassionate looks, or faint wishes; but if we are able, to relieve as we have opportunity, and supply those who stand in need of our substance

And a way of being charitable to the poor at this feast [is opened to us by the custom of] having offerings for the poor at every Communion, which may afterwards be distributed among them, which is a most proper way, and excellent opportunity, not only of exercising that charity which therein we profess to them, but also of expressing our thankfulness to our blessed Saviour, for the invaluable benefits which we have received from Him. For in being thus kind to His poor members, whom He is so tenderly concerned for, we make some slight return and poor requital unto Him, Who puts their receipts upon His own score, taking what we do to them as done to His Own Person. "Inasmuch as ye have done it unto these My brethren, ye have done it unto Me."

St Matt. xxv. 40.—KETTLEWELL.

X.

1.—Sound thy heart to the bottom, and try it nicely, to be thoroughly satisfied of thy sincerity. Let no day pass without an account taken of thy life, and be sure to observe very diligently what ground you gain or lose, what alteration appears in your temper, behaviour, affections, desires: what resemblance or degeneracy from God: how near approaches you make, or to what distance you are cast. Above all other subjects, study your own self; for he who is thoroughly acquainted with himself hath attained to a more valuable sort of learning, than if the course and position of the stars, the virtues of plants, the nature of all sorts of animals, &c., had employed his thoughts.

Govern your passions; manage your actions with prudence; and where false steps have been made, correct them for the future. Let nothing be allowed to grow headstrong and disorderly, but bring all under discipline. Set all your faults before your own eyes, and pass sentence on yourself with the same severity that you would do upon another. When this is done, seriously lament your transgressions: open your guilt and grief before God; show Him the troubles of a wounded conscience; and when you mortify yourself, and melt away in tears of contrition before Him, extend your charity to your fellow Christians.—S. BERNARD.

2.—If you once permit your own will to obtain the victory over any known duty, you will never attain to any excellence. A strict and steady perseverance in well doing, can alone procure for you the favour of God. We are always too much inclined to hear ourselves on every occasion, and to shut our ears to the calls of duty. God alone directs the hearts of all men; pray to Him, therefore, to purify your heart, and to turn towards you the hearts of others. “Except the Lord keep the city, the watchman waketh but in vain.” If you suffer the allurements of the world to draw you aside from God and your duty, and to banish Him from your thoughts, you are a thousand times more criminal than if you had never known Him. God demands from us as much perfection in this life as our nature will admit; and he commands us to labour unceasingly for it. Jesus Himself said to his disciples—“Be ye therefore perfect, as your heavenly Father is perfect:” and our blessed Lord has taught us to pray that the will of God may be done on earth, as it is in heaven. We are all invited to this state of perfection; but how few, alas! endeavour to attain it! Be sober, be vigilant, in the performance of your duty: and do not follow the example of the ungrateful Israelites, who, being sustained by God with manna in the wilderness, murmured against His goodness, because they had not also the flesh-pots of Egypt.—**ARCHBISHOP FENELON.**

3.—We are sometimes inclined to believe that our prayers are not accepted by God, if we do not feel a certain degree of pleasure arising from the performance of this duty; if we do not feel the love of God powerfully stirred up within our souls. This is a mistaken notion. Prayer is not meant to charm our fancy, or to produce a pleasant delusion of the soul; neither does the grace of God always move our hearts so that it may be felt. It is a duty we owe to God, because He has commanded it; it is a humbling of ourselves before our Maker; an attempt, by entreaty, to turn away His wrath, and to procure His help against the temptations of sin.

Let us, therefore, draw near with a pure heart, in full assurance of faith, making our petitions in the name of our Lord Jesus Christ, and relying on His merits alone for God's acceptance of them.—**IDEM.**

1. 2. 3. 4. 5.

UNIVERSITY OF MICHIGAN



3 9015 06391 3084

LIBRARY VERITAS OF THE
UNIVERSITY OF MICHIGAN



